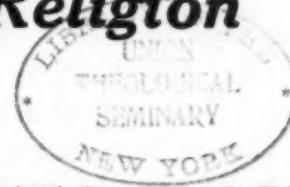


The **CHRISTIAN CENTURY**

A Journal of Religion



MODERN POETS AND IMMORTALITY

By Caroline M. Hill

CAN WE BELIEVE THE MIRACLES

By Raymond Calkins

The Engineers on the Twelve Hour Day

The Revolt in Property Valley

Khama—The African Chief

Hyancinths and Biscuits

The Penalty of Neglect

APR 2 1923

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"The most wonderful life of Christ since Renan's"
So writes Dr. Joseph Fort Newton, of the Church of the Divine Paternity,
New York City, of the new

PAPINI'S LIFE OF CHRIST

By GIOVANNI PAPINI

(Translated from the Italian by Dorothy Canfield Fisher)

Dr. Newton says further: "In a very real sense it is more remarkable than Renan's work. The brilliant Frenchman portrayed with inimitable art and insight a gentle humanitarian Prophet of singular fascination — and a most captivating Figure, but not the Christ of reality or of Christian faith. Papini has done what I have always believed possible, but have never seen done by anyone — that is, he has brought a finer art and skill than Renan possessed to the portrayal of the Christ of history and experience, making his life live again, with the vividness which only an artist can command. The book has faults and some crudities, and I should not agree with all its details; but it is the greatest Life of Jesus I have ever read — it is like a dream come true to turn its pages. The very familiarity of the story of Jesus blurs half its wonder: Papini makes one see it all as if for the first time. It is a really great achievement, and so refreshing after all the volumes of learned luggage and litter and lumber. God be thanked for an artist who can see what other men look at!"

Who is Giovanni Papini?

Giovanni Papini is the foremost man of letters in Italy; he has been hailed as a master of Bergson, and was a friend and disciple of William James; he has written novels, poems, plays, essays, and has studied all the systems of philosophy. "He was," says Henry James Forman, "a hater rather than a lover of his kind, a master of invective, anarchist, atheist, nihilist. And now he has written a book that is already translated or being translated into a dozen languages, a book that turns its back upon all criticism or analysis, that has for its one aim and goal the calling back of the human race to the religion of love." After years of turbulence and atheism Papini here turns to the simple faith of Christ. From the old, old story, Papini cuts away the layers of embellishment and ceremony with which literature, theological systems, and skeptical critics have obscured the picture of Christ's life and times, and he writes with a simplicity that makes the story clear to every mind and with a burning passion that brings it home to every heart.

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EDITORIAL

Does Advertising Cheapen Religion?

EVERY movement seems to run a course of vigorous promotion, caustic criticism and then careful assessment. The church publicity movement is now in the second stage of its development. Great conventions have been held in various parts of the country, often attended by more ministers than can be gotten out to an evangelistic conference, as many ministers think evangelism has a new tool in publicity. The criticism which this enthusiasm evokes has been well voiced by Charles A. Selden in an article in a recent number of *The Ladies' Home Journal*, "Advertising the Church." Mr. Selden objects to advertising a church on a chewing-gum wrapper on the ground that it cheapens the church. He argues that some of the publicity devices that have been employed would make more appeal to children than to adults. In all this he is right. But when he cites examples of how churches and sects have flourished without publicity he is exceedingly unfortunate in his choice of examples. The Christian Science movement would never advertise on a chewing gum wrapper, but one is astonished to hear Mr. Selden speak of it as a denomination that does not advertise. It publishes magazines and a daily paper and these are in literature boxes, in stores and waiting rooms all over the nation, along with tracts and leaflets. Every town with a Christian Science church is familiar with the generous purchase of advertising space to announce lectures and the purchase of a whole page in which to reprint the lecture. One may safely say that no religious organization in America spends so much on publicity as does the Christian Science movement. Russellites, Unitarians, Swedenborgians and many others have worked out a technique in publicity. Church publicity may be cheap and sensational. When it is, it will reach shallow heads and

no others. Preaching was once the only form of advertising. Now "publishing glad tidings" is seen to be a process involving many tools that were unknown in Bible times. But even Ivory Soap might suffer at the hands of an advertising director who knew nothing either of soap or of soap-users.

"The Great White Christ of Russia"

THE LIVING AGE reproduces from *La Revue de Genève*, a Swiss literary journal, a recent symposium of opinion and prophecy on the future of the world. A Frenchman, a Russian, and a Spaniard contribute to it, all agreeing that the chaos of the world is due, primarily, to a lack of "world-feeling," a lack of religion, and that we may not hope to find our way out of the bog into which we have fallen—like a car dumped into the ditch—without a creative spiritual renewal. They are also agreed that there is little hope of such regenerative renewal from organized religion, which seems as hopelessly confused as the world itself. It is significant that all three of these prophets turn to Russia as the east out of which will dawn a new spiritual day, finding their clue in the experience of Christ in the Russian soul, and especially in the great, pitiful, Christ-seeking Dostoevsky. It is matter for long thought. What if out of the deep, tragic, tormented heart of Russia—despised and rejected by the world—there should come healing for the world, and a vision to light the way. The ways of God are strange; and more than once the stone rejected by the expert builders has become the head of the corner. Dostoevsky himself thought that there was something in the soul of Russia, and its fellowship with Christ, by which the western world would be redeemed from materialism, brutality, and futility. Pray God it may be so, though it bring down our towering pride and teach us, again, that

Christ wins today, as of old, by "that strange power which men call weakness."

The Church of the Open Door

THE Easter season is more and more the culmination of the season's evangelistic program. Throughout the land half or more of the new members of a whole year will be gathered in in a single day. Some churches will emphasize the idea of the open door for the church. It is well to reflect that it is possible to open the door of the church too wide. "Strait is the gate" is a word of Jesus which has a world of meaning. Throughout the land misguided Christian people are urging the claim of a local church with the argument that "the best people of town belong to our church." Under such an invitation the church is the biggest and most powerful of the society organizations of the community. Through a door too wide open will flow a mass of people who have never given their hearts to Christ and never caught a vision of his program in the world. But there are also churches where the door has rusted on its hinges. The people inside have forgotten those who sit in darkness without God or hope. Too much of the evangelism today converts people to a local church, but not to the church. The overlooking leaves to one side the very people whom Jesus busied himself with most—the lost people. The church with double doors that swing easily open wants a good report in the eyes of ecclesiastical higher-ups, money for the budget, or prestige in the community. The church of the rusted hinges has lost the passion which brought the church universal into existence. It is well to remember that every community has hundreds of people who have a little faith, a spark which could be fanned into a flame. It is the day of opportunity for the churches. They should seek to win every good friend of Jesus to open discipleship and to a loyal fellowship with all friends of the Master.

Heart and Head Need no Divorce

WHEN religion carries with it too much of the smell of ancient manuscripts and too much of the flavor of the university lecture room it is bound to fail. The comparative careers in America of Unitarians and Methodists teaches a lesson that Christian leadership may well ponder. A hundred years ago the two denominations had a neck and neck start. But if one is to learn anything from the history he must also compare Methodists with Free Methodists and "holy rollers." In these days when Methodism is making some of the greatest strides in its entire history, there is a better educated ministry, and a more modern interpretation of history than ever before. Chicago has been paying respectful attention to the ministry of Mr. S. D. Gordon in the Lenten services conducted by the Chicago Church Federation. Judged from the standpoint of attendance, the meetings are a pronounced success. But many ministers feel that the problem of interpreting religion will be more difficult afterwards than before. Mr. Gordon thinks of the devil much

as Martin Luther did, and makes him the subject of a sermon full of crass literalism. Whenever he touches biblical interpretation, as indeed every preacher must touch it, it is with the same naiveté. Hell has a geography as does heaven. Probably the thing that keeps the crowds coming is the emphasis upon prayer. Some of the finest interpreters of social religion leave us feeling that we are confronted with an impossible problem in the re-making of the world, and there is no helper. Mr. Gordon believes that there is a great Helper. Just because well-trained ministers so often preach without revealing faith and loyalty for the great Helper, the millennialist gets his opportunity to preach that the Helper is near and the faith-curious that he is already at work. What a difference it would make in the succeeding months if Chicago's religious people had been taught to think and feel religion all at one time. Similarity of names suggests Dr. George A. Gordon of Boston who has shown us a happy fusing of the two factors. So long as our commissions on evangelism give us messages with feeling and little thought, educated preachers will be tempted to preach with much thought and little feeling.

Heirs of King Tutankhamen

A COPT physician of Cairo has filed a claim to the property of the late lamented and lately discovered King Tutankhamen on the ground of lineal descent, and he has the papyri to prove it, so he asserts. At first blush it appears that such a claim to an unbroken line of descent through thirty centuries might be difficult to establish by documentary evidence. But it ought to be remembered, in the interest of the claimant, that, quite apart from his family records, the doctor's descent from the pharaoh is inherently probable. The simple arithmetic of the matter is that at a distance of even one thousand years—thirty generations—everyone has approximately a billion ancestors. Naturally, some of these are duplicates. But if one climbs back up the family tree three times that far, the number of his progenitors who were contemporary with King Tut is the cube of one billion—a number which begins to look like the distance to the farthest visible star measured in inches. It would require rather definite evidence to overcome the presumption that King Tut (or any other individual of his generation) was among the number. The doctor's attorney might object that this proves too much; that what he wants is to establish not only a claim but an exclusive claim for his client so that he can get the inheritance. That is, to be sure, quite another matter, and one on which we shall not yield without a struggle. We have just as many ancestors as the doctor has—that is, a billion billion billion at the period in question—and in the absence of evidence to the contrary we have just as good reason to claim the king as one of them. We are not going to be disinherited without a contest. Dr. David Starr Jordan showed in a magazine article two years ago that not only the present king of England but practically everyone else now living in England and the United States is lineally descended from English royalty of the

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twelfth century. It is these exclusive claims that make all the trouble. The same principle holds good in the field of spiritual inheritance. In the probate court of civilization, the world of today is the legitimate heir of the world of yesterday, and every individual can claim what he will of the preserved and transmitted assets of the past—provided he does not make his claim a pretext for excluding his fellow-heirs from participation in the common heritage.

The Penalty of Neglect

THE penalty of neglect has always to be paid. The evasion of a difficulty by the church means the uprising of a heresy. If the church of Christ through cowardice, or a safety first policy, or simply inertia, is content to leave some part of its inherited truth unexpressed, others are certain to over-express it. The penalty of neglect is—exaggeration. Those who disturb the balance of their faith on the one side must expect others to disturb it on the other. The historic heresies were all of them visitations upon the church, when it loved ease more than truth, or when it lost some secret from its treasury. The story has repeated itself in these days.

The teachers of the church, for example, in their ministrations to the general public have found theology difficult. They have neglected to teach a doctrine of God and the universe, which would take into itself all that has been revealed to the men of this age in nature and history, as well as in revelation. They have found certain crude ideas in possession, and they have been content to leave them. But in any religion the supreme concern for the mind is to know God. By their doctrine of God religions are distinguished. But in the present age there are many serious difficulties to be met. Creation, evolution, the varying religions of mankind, each with its vision and its hope, the tumultuous and baffling records of history—these and many other facts have to be faced and assimilated before the truth of God can be set forth in its fulness. But our appointed teachers have imagined that men, who are not in orders, do not care about theology. That is a disastrous mistake.

The result has been that in many minds there is an empty space waiting to be filled. Theosophy makes a direct bid for them; it claims to weave into one coherent system, not only the thinking of Christendom, but that of the mystics in the east. It offers to the hungry mind an interpretation of the passing scene in its relation to a spiritual universe. If it is claimed, as it may be claimed, that whatever truth there is in the teachings of theosophy is already found in Christianity, the answer will come at once—"Then why did you not give it us? Why when we asked for bread did you give us a stone?" . . .

From its beginnings the Christian church has been committed to a sacramental view of the human body, and indeed of all material things. Its apostles were bidden to minister both to the body and to the spirit of man;

they were to "preach the gospel, and heal the sick," and by this counsel they and all who came afterwards were forbidden to treat the physical life as in any way excluded from the range of a spiritual gospel. But a time came when it seemed difficult to carry forward the commission of the early days in all its completeness. The body was left to others. The church specialized upon the spirit. Material things were considered in some sense unspiritual. The spiritual man was indeed involved in a world of matter, but he was rather ashamed of it, and tried to keep it out of his thoughts when he went to church; and his pastors helped him. Christianity in its purity has never taught that matter is evil; it has taught rather that it is sacramental, for through its means the Eternal may visit and touch the spirit of man. But the church came to a time when it was convenient to ignore this truth.

The result has been the uprising of Christian Science, which has presented to this age a definite theory of the relation between the spirit of man and matter. It stepped into an unoccupied field. Men were tired of playing at the pretense that their religion had nothing to say to them as physical beings with a bodily life to live. Their spiritual leaders had politely treated them as souls, enmeshed in a body of which the less said in church the better. For the rest they had referred them to the physician and the surgeon. Men became tired of the make-believe. Then Christian Science entered boldly, and earnestly, with its offers.

If it is answered that the Christian church has never lost its commission to deal with the sick and that it is still endowed with powers of healing, and that it has a sacramental doctrine of matter, then the answer may very well come—Why was so little made of this power? If the Christian religion had powers available for healing why were they left idle? And if it had a doctrine of matter why did it speak of it with so hesitant a voice?

Often it happens that the church, through its varied representatives, of alternative evils chooses both. It neglects its commission to teach a sacramental view of the human body and its material dwelling-place. And at the same time it allows its belief in eternal life to fall into disuse. It makes the worst of both worlds.

If certain Christian teachers had abjured speculation upon the details of life in the unseen, their reticence would have been no defect, but a virtue. They have been guilty of something different. They have kept the language of the creeds and hymns and liturgies, which often deal with the future life in ways most picturesque and unconvincing. But through their silence and their emphasis upon other things, they have allowed it to be supposed that their official reading of certain words is not to be taken seriously. They say "everlasting punishment," but they do not mean it. They speak of the finality of character as fixed at death, but they do not mean it. What they do mean by "eternal life," they do not explain. "One world at a time," is their working creed.

Now it is clear that the Christian view of God in Christ Jesus, and of the meaning of this life, demands

the scale of eternity. The Christian interpretation of human life falls to the ground if death ends the story. But there are a thousand difficulties; and the Christian teachers have preferred to be silent. They have allowed the secular to bulk so largely that they have little time for the eternal. Clock-time is so interesting that they have neglected eternity. These are not the same teachers as those who have neglected the sacramental view of material things; but they are none the less in the same society; and the church must suffer for every kind of neglect and suffer at the same time.

A Nemesis is at hand. The Spiritualists come to a place left empty for them. They find a craving of the heart left unsatisfied. They set free some stifled longings. And if it is said, as it may be said, "The church has always taught the reality and wonder of the life beyond death," the answer comes once more: If the scale of eternity is the accepted scale, why were we left to do our best with another.

Before the church of Christ attacks new systems, it would be well for it to study how far by its unfaithfulness to its trust it has called them into being.

E. S.

Hyacinths and Biscuits

CARL SANDBURG has published in the Atlantic Monthly for March the thirty-eight definitions of poetry which he was reading to interested audiences last year. Naturally he does not waste time upon the mechanics of conventional poetry. He has nothing to say about rhyme and meter. He is not interested in dactyls and spondees, in sonnet-form or octave or terza rima, in distinctions between lyric, epic and dramatic. Mr. Sandburg himself writes very good poetry without much reference to historic forms. His definitions are all luminous and sparkling. Some of them perhaps need the setting and commentary which the group as a whole supplies to its individual units. For example, when he says that poetry is "a sliver of the moon lost in the belly of a golden frog," one might wonder just for a moment what precisely he meant to convey, if he did not presently add that poetry is also "the shuffling of boxes of illusions buckled with a strap of facts." That, we think, makes it pretty clear; but if further clarification of the general idea is required, it will be found in the statement that poetry is "the journal of a sea animal living on land, wanting to fly the air." That is to say, there are always those contrasted elements, the lowly and the lofty, fact and ideal, frog and moon. The sense of a certain pathos in this eternal antinomy creeps into the definition of poetry as "the harnessing of the paradox of earth cradling life and then entombing it."

But best of them all, we think, is this definition which only a poet could have written, a definition so wise and true and so obvious in its meaning that any amplification of it or comment upon it seems almost an insult to the intelligence: "*Poetry is the achievement of a synthesis between hyacinths and biscuits.*"

Hyacinths and biscuits! Those are the very elements of poetry, just as truly as—and because—they are the very elements of life. And for the same reason they are the elements of religion. The theme tempts to homiletical exposition under three heads:

1. What are hyacinths?
2. What are biscuits?
3. How can a synthesis be achieved?

What are hyacinths? They are beauty and love and imagination. They are joy and gladness. They are faith resting on appreciation rather than demonstration, and hope springing buoyantly from the human heart. They are the laughter of children, the hand-clasp of friends, the quick beating of lovers' hearts, the love of mothers, the pride of fathers, the unshakable purpose of righteousness, the self-forgetful devotion to causes. They are the wonder of the dawn, the glory of noon-day, the splendor of sunset, the calm of twilight, the mystery of the stars in a blue-black velvet sky. The world is full of things which are biologically superfluous, but spiritually—that is to say, humanly—indispensable. Such are all of those values and aspects of life which can be utilized for the enrichment of experience but which can not be, or have not yet been, completely rationalized. A world without color or music, a world without the urge of honor or the warmth of personality, a world without a sense of the reality and worth of unseen things, might conceivably carry itself along from age to age, get its business done, and accumulate objects of possession. But it would not be our world. Why should such a world be at all? These things which give meaning and value to life are the essence of poetry, and of religion. They are the hyacinths.

What are biscuits? Biscuits are bread for the nourishment of the physical man. (Let us pass over, as irrelevant for the present analysis, the fact that, to the southern mind at least, a well baked biscuit is also an artistic product, bread plus, with an appeal of its own which can not be entirely stated in terms of calories and carbohydrates). Biscuits are bread; and bread is wheat, raised from the rich black soil of the prairies, hauled on steel rails, milled in gigantic flour-factories, baked in the fervent heat of ovens. No bread without wheat, ploughs, rails, mills, ovens, coal; and none of these without the labor of men. Hence our dream of love and joy and beauty seems shattered, and we are flung back into the world of force and stuff, of industry and finance and acquisition. Well, it is a real world. The muck that the lily grows out of is as real as the lily that grows out of it. Whether we like it or not, we are living at present in a world in which even our loftiest flights of ecstasy are conditioned upon certain physical factors. We get no violin music without horse-hair and the intestines of the sheep; no fine spiritual results without some physical means. Always when we project some lofty enterprise we must take counsel of our resources in terms of cash or equipment. How beautiful is love's young dream; but there are the rent and the grocery bill to be considered also. How wonderful is the work of the church in its ministry of consolation and uplift, its opportunity for speaking with prophetic voice; but it exists as an

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institution within an economic order, its members and leaders are conditioned by the phenomena of the world as it is, and it is ever face to face with the question of ways and means. Our world of beauty and brotherhood, of ennobling joys and ideal interests, exists side by side with a world of industry having to do with the production, exchange and acquisition of things; and these ignoble things are, so far as our experience extends, materials without which our ideal world could not continue to exist. These things are the biscuits of the definition.

How can the synthesis be achieved? That is too large a question for brief answer. Answer it, and all the other important questions in the world are answered. How can one be a practical idealist? How can one earn a living, get for himself and his family the ordinary material means of life, meet his bills, be a good citizen in an economic society, and at the same time cultivate the graces of the spirit? How may the church be a successful going concern in the world that now is, while it speaks with prophetic voice of the things which concern man as a citizen of two worlds? We do not submit these questions as insoluble riddles. There are answers to them. Individuals have found those answers for themselves, not all alike nor all equally satisfactory, but good working answers. But every individual, and every institution in each age, must work out a fresh and separate answer in terms of his own situation. If he fails to get the biscuits, he will die. If he fails to find the hyacinths, he ought to. And part of the synthesis, perhaps, consists in coming to realize that it is better to die for lack of the biscuits than to live without the hyacinths. And much of it surely lies in learning that some of the finest flowers of the human spirit grow not merely out of, but actually in, the crudest stuff of our workaday experience.

Resting on the Journey

A Parable of Safed the Sage

THERE is in the land called Florida a Railway, or that which is called a Railway, and its Train starteth out from New Smyrna some time in the afternoon and arriveth at Okeechobee by Special Providence. For there is One Mixed Train, or something less than that, each day. And it starteth out from the Everglades in the morning and hunteth around until it arriveth at New Smyrna, and then resteth a while and turneth around and goeth back. And if on any day it arriveth anywhere On Time, there is reason to suspect that it is Yesterday's Train.

Now there rode upon this Train a Man from Pittsburgh. And he had come to Florida in search of Rest. And he was troubled because the Train was Behind Time and because the Train was not at all troubled about it. For the train stopped at Pennichaw and showed no inclination to leave. And it stopped at Pocataw and it was as if the fire had gone out in the engine. And it stopped at Holopaw and Illashaw and Yeehaw, and it liked these places all so well that it seemed loath to go on.

And at Wewahotee the Barber Shop fronteth on the Railway. And the man who was in the Barber's Chair rose up when the Train came in. And the one side of his face was shaven and the other side was lathered; and he stood in the door and greeted such men as he knew who had come in on the Train, and he made inquiry concerning each of the stayers who had likewise arrived, and he returned, he and the Barber, and finished the shave after the Train had pulled out, which was not very soon.

And the man from Pittsburgh fretted and fumed. And we went on from Kolokee to Wewahotee and from Apoxsee to Lokosee and he fretted some more.

And he blasphemed against the Train and all who managed the Road because it hastened not to convey him to Okeechobee.

And I answered and said unto him, Wherefore desirest thou to get to Okeechobee?

And he said, There is where I am to rest for two weeks; and all this delay counteth out of the limited time of my vacation. And I said, Thou wilt never be able to rest anywhere in this life. If thou didst desire Rest, there is no more perfect example of Rest than this Train. It resteth most of the time. And when it stoppeth because a Cow is on the Track wherefore shouldst thou worry whether it is the same Cow that stopped us ten miles back or some other Cow? Thou desirest Rest to be purchased by the Pound, and sent to thee in a Parcel, under a Special Delivery Stamp. And thou postponest Rest till thou dost arrive at Okeechobee, where thou thinkest to rest while drowning Bait. But if thou wert wise, thou wouldest rest now. Thou canst never cut off larger chunks of rest than are furnished on this Train.

Now I considered this, that as it was with that man's search for Rest, so it is with many people's Quest of Happiness. They are postponing it until they are Rich or until they get to Heaven, and they may never be Rich, and some of them are not headed toward Heaven. For Heaven consisteth in the use of such blessings as come when they come; and one may have Rest and Heaven and much else that is good, and have it as he goeth along.

The Reconciliation

(The Mystic and His Dying Lord)

ALAS! What have I done on Calvary's mount?
O cruel Cross! how black thy shadows lie!
O cursed tree that greets my guilty eye!
And will it all be laid to my account?
Ah! never can we know the full amount
Of Life and Love that men will crucify!
I drove my Master forth that day—to die;
'Twas my rude spear that pierced the vital fount.
I gazed upon that dear, brave face and, lo,
I saw the Heart of God—so sad and strong—
Garlanded in suffering love and mystery.
Then burned my heart! And as the sunset glow
Fell fair upon the Tree, I knelt for long,
Head bowed to shield the torment of my ecstasy!

FRANKLIN H. REEVES.

Can We Believe the Miracles?

By Raymond Calkins

"The Father abiding in me doeth the works"—JESUS.

THE miracles of the gospels continue to be a subject of Christian interest. Every now and then something happens to start the discussion afresh. It is for the purpose of seeking to clarify the whole matter and to set it in its right relations, that this sermon is preached in the morning*.

In the first place, then, it is well not to exaggerate the importance of the miracles. They occupy a secondary and subordinate place in Christian belief. Jesus himself laid little weight upon them. He never wanted anyone to believe on him because of the miracles which he did. He never once performed a miracle because someone asked him to. On the contrary, we read that when the people asked for a "sign," he refused to give it to them. "Believe on me," he said, "because I am in the Father and the Father in me." Believe on me in order to receive the power to become the sons of God. Believe on me because you can see God in me, and because in me God finds you. These were the grounds on which he asked men to believe in him then, and the grounds on which he asks men to believe in him now.

There is one passage to which I wish to call your attention in this connection. It is in St. John's Gospel, 2: 23-24: "Now when he was in Jerusalem during the feast, many believed on him because of the works that he did. But Jesus did not trust himself unto them." That was not the kind of belief in him that he could trust. A belief founded no deeper than that was not a faith that would last. It was not grounded in his moral being. Its roots did not go deep enough. It was a different kind of a faith that he wanted. And it is a different kind of a faith that he wants today. I invite every one to ask himself the question: On what does my faith in Jesus Christ finally rest? Well, if a man says: because he raised Lazarus from the dead, or because he walked on the water, or because he healed the leper, then that is not a faith that Jesus can trust. Something might happen to shake your faith in these miracles, and then your faith in Christ would be shaken. Your faith must be founded deeper than that.

THE DEEPER FAITH

The faith of Jesus' first disciples was founded deeper than that. You cannot find that when the first apostles preached Christ to the people they made much use of the miracles to prove that he was the Saviour of men. Neither were the early Christians exhorted to believe on him because of the signs and wonders that he did. I have run through the New Testament with my memory and I cannot recall a single instance of it. What was the proof which they offered that Jesus was indeed the Christ? It was because he was the power of God unto salvation to everyone that believed; because there was no other name under heaven whereby we may be saved; it was because

the moral and spiritual power of God was in him and was given by him to men whereby they might become the sons of God. It was not because of the physical miracles that he performed when he was on earth, but because of the moral miracles that his Spirit could continue to perform in men's lives, that they were asked to believe on him.

And that is the reason for believing on him today. Christ asks us to believe in him, not because he raised a man's body two thousand years ago, but because he can raise a man's soul that is dead in trespasses and sins today; not because he made a leper clean then, but because he can take away the leper's stains today; not because he cast the devils out of maniacs in his day, but because he can cast evil spirits out of men's lives in our day; not because he healed a man born blind then, but because he can open a man's eyes to what he is now.

CHRIST'S PRESENT MIRACLES

Now that is why you do not hear much about the miracles in modern preaching. It is not because the preachers are trying to dodge the subject—they have nothing to dodge. It is because they are relatively so unimportant. It makes literally all the difference in the world whether one believes that Christ has the power to make over a man's life in the likeness of God. But if one *does* believe that, it does not greatly matter if one does not believe that Christ walked on the Sea of Galilee; and if he does not believe that Christ has the power of God to make over his life, then his belief that two thousand years ago Jesus walked on the sea, will not help him very much. If we do believe on moral grounds that Jesus was the only son of God, then our believing in the miracles that he did does not make that any more true; or if we do not think that he worked miracles, that does not make it any less true. "Suppose I should say to you that hate is better than love, and then should work a miracle, for example, turning this pencil into a serpent, would that prove that hate is better than love? Or suppose I should say to you that love is better than hate and then could not turn this pencil into a snake, would that prove that love is not better than hate? Do the beatitudes stand or fall with the miracles? Does the Lord's prayer? Does the golden rule? Does the fourteenth chapter of St. John?" These are true or they are not. But their truth does not stand or fall with the truth of the miracles.

Evidently, then, one can be a Christian in the fullest sense of the word, he can be a church member in good and regular standing, he can be an officer of the church and make any reservation he pleases about the miracles of Christ. Christ does not so much care what you think about his miracles. What he cares about is what you think of him. A young student of theology once went to Phillips Brooks and said, "Must I believe in the miracles?" And the great man looked down on his young friend and said, "I wouldn't put it that way. I would say you *may* believe in them." And instantly the strain was taken from that

*A sermon preached in First Congregational Church, Cambridge, Mass., on a recent Sunday morning.

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man's life. I would say the same thing today. Miracles are not something that one must believe in order to be a Christian. They are something that as Christians we may believe.

In the next place it is necessary to understand what a miracle is. Now the definition which men used to give of a miracle is this: that it is a contradiction of the laws of God. And right there is the trouble which the modern mind finds with miracles. If science has taught us anything, it has taught us that God's laws are uniform, that they are inflexible; and that our whole confidence in the world in which we live rests upon our confidence in the uniformity of God's law. From this point of view a miracle seems an intrusion, an impertinence, and we say we do not believe it. But today we understand better what a miracle really is: in a word, a miracle is an event the law or cause producing which we do not yet understand.

Every event, if it really occurred, is the result of some causation. If we understand the cause that produces the event, we say it is not a miracle. If we do not understand the cause, we say it is a miracle. For example, if I should tell a South Sea Islander that I had seen people walking at certain seasons of the year all over the water, he would call it a miracle. He has no knowledge of freezing temperatures, neither is there any way in which I can explain ice to him. He does not understand the law, therefore the event remains a miracle.

MIRACLE AND LAW

A few years ago—and how few they seem—you would have laughed if you had been told that a man could see through a ten-inch plank, or talk from New York to San Francisco, or that messages would be sent and received for thousands of miles without any visible means of communication. These things would have been called miracles. But they are miracles no longer because men have mastered the laws which produce them. I go into my friend's house and listen through the radio to a concert a thousand miles away. That to me is a sheer miracle. But my friend versed in radio does not call it a miracle. He understands the law of the transmission and receiving of sound waves which produce results that are so extraordinary. In other words, as man comes more and more to understand the laws of God, events that once seemed miraculous are taken out of the category of the supernatural and become what we call natural events. And only that remains a miracle the law producing which is not yet understood.

Now, apply all this to what we call the miracles of Christ. Well, at once it is clear that a good many of these events which were once called and thought of as miracles are not looked upon as miracles any longer. Most of our Lord's miracles were works of healing. And our understanding of the possible influence of mind over matter has been so enormously enlarged in our day that no longer does the healing of disease by spiritual means seem to us to be any violation of natural law. For we have come to understand the law by which such works can be done. Neither on scientific nor on critical grounds

is there any reason why the most reasonable person in the world should not believe that Jesus healed Peter's wife's mother of a fever, or cast an evil spirit out of the poor boy at the foot of the transfiguration mount. Any one who knows anything about the laws of psychotherapy, who has ever studied the work of such men as Professor Dubois, understands that there are laws operating today by which the personality of one man can so appeal to the personality of another as to make him master the ills of his body.

PERSONALITY AND MIRACLES

How credible then become Jesus' miracles of healing! For when they are set down before the extraordinary personality of Christ himself, they do not seem to be miracles at all. I do not need to argue the wonder of that personality. He was literally full of God. And it was the Father that was in him that did these works. So extraordinary and so vivid was the impression which the power and holiness of Christ made upon men that his biographers could not think of him as they thought of other men. Here is personality at its highest terms. And if the divine life can express itself in such wonderful ways through the limited personality of other men, are we not prepared for just such a story of the effect of the personality of Christ upon the bodies of men as we find in the pages of the gospels? These stories of healing have really ceased to be miracles, for the law which produced them is now well enough understood for us to place them among what we call natural events.

But someone says, This will all do for certain of the miracles of healing, but how about others? How about really making a blind man see; or a cripple walk? Fevers and evil spirits are one thing, but these organic diseases are another. This is true: but let me remind you that what we call mental and nervous diseases are already in human control; and if we admit, and on purely spiritual and moral grounds I think most men do admit and must admit, a divine power and control in Jesus Christ, then why should it be incredible that that power should reach and stretch beyond what we see and know that lesser and human personalities can perform?

MIND AND BODY

Let me tell you what happened to me not long ago. I found myself in the company of some men who were listening to an address by Dr. Richard C. Cabot on the subject of psychotherapy. When he had finished his address, one of the men said to him, "Dr. Cabot, that kind of thing may be possible in the case of nervous disorders; but you would not say, would you, that organic disease, like cancer for example, could be cured in that way?" And Dr. Cabot answered: "I have never heard of a case of cancer being cured in that way. But I would like to say this: I have never yet found myself in the presence of any disease which I myself feel unable to cure, or which I have never heard of anyone else curing in that way, without saying to myself: 'If there were someone here who had one hundred times the personality that we have, that disease might be cured in that way.'"

Now, right there lies the ground of reasonable belief that all the healing of Jesus was done in that way. There is no mathematics that can calculate the magnitude of the personality of Jesus Christ. And in proportion to the magnitude of his personality, lies the entire credibility of the effect of the impact of that personality upon the bodies of men.

NATURE MIRACLES

There remain, however, the nature-miracles of Jesus: the walking on the sea; the feeding of the five thousand; the raising from the dead. These certainly are in a class by themselves. They have nothing to do with the possible power of personality on other persons. They are wholly distinct from the so-called miracles of healing. In other words, they are out-and-out miracles in the sense that we have no inkling as yet to the law which could have produced such events. But right here the truly scientific mind pauses. I do not say the truly Christian or the truly religious, but the truly scientific mind hesitates to say that these events could not possibly have occurred. For when a man says that any one of the New Testament miracles is impossible, what he is really saying is that he knows now, he knows in advance, not only that there never has been discovered, but that there never will be discovered a law of God which can account for it. But now the truly scientific mind is not willing to commit itself to any such assertion. It is more modest, less sure. New laws of God are being uncovered all the time.

If our fathers had been told that a man could fly across the Atlantic, they would have said, it is impossible; but the law of God has been uncovered by which it has been done. If they had been told that a man could talk around the world in sixty seconds, they would have said, That can never be done. But it has been done. The great astronomer La Place once declared that it is impossible that stones should fall out of heaven on the earth. Only about seventy-five years ago Auguste Comte declared it to be impossible for man to determine by any means the chemical composition of any of the heavenly bodies, but today this is a commonplace in modern astronomical research. The man who invented the steam-engine said it would be impossible to connect the Mediterranean with the Red Sea. And because these new laws of God are being uncovered all the time, the truly scientific mind is quite willing to say today *nihil impossible est*. The temper of the true scientist is that which declares nothing in advance to be impossible. It is only the uninformed, uninstructed, unscientific mind that is willing to say in advance, "preposterous, incredible, impossible." No temper is so fatal to research as that of invincible incredulity. Pre-judgment is the antithesis of true culture.

GOD'S HIDDEN LAWS

The true scientist shows himself extremely reluctant to deny any kind of phenomena because it appears unintelligible. Scientific sagacity consists in being careful how we deny the possibility of anything; for the simple reason that we do not and cannot know that there is not

some hidden, uncovered law of God which may account for an event which today seems wholly unintelligible to us. The nature-miracles are in this category. The truly reverent mind will hesitate to deny the possibility that they may have happened, since this is tantamount to denying that any law of God can ever account for them: and who are finite men who can declare what the ultimate laws of God may be?

For at this point we must remember what the laws of God really are. It would be in the interest of sound thinking if all of us could read Horace Bushnell's wonderful book, "Nature and the Supernatural," a book now sixty years old, but a classic still on the subject with which it deals. There are, to summarize Bushnell's argument in a word, two orders in the world: the order of things, and the order of beings. The real system of God is not material nature alone, as we often think, but that vaster whole including the personal life, the personal will, the personal spirit. Now personality, any personality, all personality, is really super-natural; it is above nature, it controls nature and what we call natural law. And these so-called natural laws are being invaded, interrupted, controlled all the time by the human will. There is the law of attraction by which particles of matter cling together. If, by my will, I pull something apart, I am contradicting that law—but I am not really contradicting a law of God, because God's law includes both the natural law and the law of my own will. I can interrupt the natural law of gravity by lifting a book from my table: but I am not interrupting God's law, for that law includes both the law of gravity and the law of volition.

CONTROL OF NATURE

The only reason that such interruptions or contradictions of natural law do not excite our wonder is that they are so common. And the question how far can personality go in its control of the laws of nature is an unanswered and unanswerable question. And the higher the personality mounts, the more wonderful, as we have seen, this control of the laws of nature seems to be. The only question, then, with regard to the nature miracles of Christ is, if we have any reason to believe that his personality was so much higher than ours as to give us reasonable ground for belief that he could control the laws of nature as he did. And, for myself, I think we have: "If the great scientists can thrust their hands into the soft walls of the temple which we call the universe far enough to touch forces by means of which they are able to work the miracles of the modern world, why should it be thought a thing incredible that [this One] should thrust his hand down deep enough into the universe to touch forces by means of which he could accomplish all the wondrous things spoken of in the gospels."

I remember that when I was installed as minister of this church the question of miracles was introduced in the examination by the council. And I recall that I took before that council just the position which I have taken today. I insisted that one might disbelieve in the miracles, any one of the miracles, or all of the miracles

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of Christ, upon men's bodies, or in the sphere of the physical world, and still be a Christian in the deepest and truest sense of the word, so long as one believed that in Christ was the moral power of God able to reach, to quicken, and to save the human soul. And then I affirmed my own belief in the miracles of Christ, including the nature-miracles, just because I believed that there was enough of the life and power of God in Christ to account for them. And I recall that I was told afterwards that there were two members of that council who would not vote for my installation. One of them felt that it was not evangelical or orthodox to assert that one might have full faith in Christ without believing in the miracles of Christ. And the other felt that a man today who could stand up and say that he believed in our modern world in the nature-miracles of Christ could not talk in a language which this academic community could understand.

THE GREAT MIRACLE

Yet that is just where I stand today. I believe that in asserting the possibility of any miracle in the New Testament I am speaking just the language which this academic community can understand. And I believe that a true faith that in Christ was the power of God is independent of belief in the physical miracles that he per-

formed. The real miracle is the miracle of Christ himself. "We come back," to quote the words of Horace Bushnell, "to the grand first principle of evidence, and there we rest." The one outstanding miracle is the character and doctrine of Jesus, the grandeur of his life, and the effect and power of his life upon the lives of men. He who with all his heart sees and believes in the person of Christ and the moral power of Christ, he is the Christian.

And "on this inward testimony we are willing to stake everything. If the miracles, if revelation itself cannot stand upon the superhuman character of Jesus, then let it fall. If that character does not contain all truth and centralize all truth in itself, then let there be no truth. Before this sovereign light, streaming out from God, the deep questions, and dark surmises, and doubts unresolved, hurry away to their native abyss. For 'God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.'" It is in the perception of the hidden beauties and illimitable powers of his person, that the miracles of Jesus become plain and evident. They were the inevitable result of what he was. He summed up the whole truth about them when he said, "The Father abiding in me doeth his works."

Modern Poets and Immortality

By Caroline Miles Hill

THE average healthy human being thinks little about immortality until he has suffered great loss. Ten million deaths during the war, however, have made the life after death more discussed than ever before. Since poets have always been looked to for some vision as to matters beyond ordinary human ken, the writer has made a collection of what the greatest poets have to say about the life after death.

Among the war poets, not one expresses a belief in personal immortality. Some say the dead are in the armies of God, they wear a flaming crown of youth imperishable, they are the inmost essence of everything perfect. For them, there is probably only brave death. With this group of poets whom the war has thrown into relief are the older poets: George Eliot, Emily Bronte, Frances William Bourdillon, George Meredith, John Boyle O'Reilly, Richard Henry Dana, and several recent poets, including Masefield; these believe in impersonal immortality.

We always incline to find our own beliefs reflected in what we read, but there can be little doubt that, among the nineteenth century poets, Edwin Arnold, Robert Browning, Arthur Hugh Clough, Emily Dickinson, Jean Ingelow, Edward Bulwer Lytton, Lewis Morris, Tennyson, Lloyd Mifflin, James Whitcomb Riley, Maltbie Babcock, Minot J. Savage, Edward Rowland Sill, Richard Watson Gilder, and a very few recent writers of verse believe in personal immortality.

Among these believers in personal immortality there are all shades of belief, from Sir Edwin Arnold, who says the body is a tent, a garment, a cage from which the bird has flown, and Robert Browning, who apparently fully expects to meet his wife again, down to the contemporary Sara Teasdale, who says that her frail immortal soul will be like

A leaf, borne onward to the blast,
A wave that never finds the shore.

Many poets believe it is all a mystery which faith accepts. Somehow the end is going to be the best of all, say Henley and others. "Somewhere there's work to do," says Helen Hunt Jackson. Comparatively few believe in blessed sleep. Omar Khayyam, Robert Louis Stevenson, George William Russell ("AE") and Albert Bigelow Paine seem so to believe. None regards death as a bitter enemy. "Death opens unknown doors. It is most grand to die," says Masefield. The Eternal Sleep has never been an inspiring conception. Ernest Dowson's "Vitae Summa Brevis" gives the most poetic expression of this idea.

They are not long, the weeping and the laughter,
Love and desire and hate:
I think they have no portion in us after
We pass the gate.

They are not long, the days of wine and roses:
Out of a misty dream—
Our path emerges for a while, then closes
Within a dream.

Only a few poets write of the beauty of passing out into nothingness. "Passing on" is the expression we now all prefer to use. We prefer to leave indefinite the future, with the chance that there may be another state of existence as interesting as this one, where we may grow and develop those spiritual parts of us that are now weak and embryonic. We love the hope that "when my bark sinks it will be to another sea."

From all that science knows, consciousness ends when bodily functions cease, and from this point of view all visions of heaven are iridescent dreams. But the creative imagination cannot be restrained from overleaping all the bounds and constructing what might be beyond them. The idea of a glorious future life, as brought to light by the Christian resurrection, demanding that Christ shall ever live and that we shall live also, is too powerful an incentive to be lightly given up. It was so glorious that St. Paul could scarcely wait, and St. Teresa of the sixteenth century was so enamored of her visions that her refrain is always,

Forevermore I weep and sigh
Dying because I do not die.

Lady Carolina Nairne and Mary Lee Demarest describe the ideal in Scotch dialect in the eighteenth century. There are two of the most loved poems on the theme.

Succeeding centuries lose their visions and their certainty. Arthur Hugh Clough, so certain that the struggle is not in vain, does not know where lies the land to which the ship would go. "Far, far ahead is all her seamen know." In the spirit of medieval Catholicism, the modern Christina Rossetti most delightfully embroiders the biblical themes and loves to dwell upon Paradise.

I saw the four-fold river flow,
And deep it was, with golden sand;
It flowed between a mossy land
With murmured music grave and low.
It hath refreshment for all thirst,
For fainting spirits strength and rest;
Earth holds not such a draught as this
From east to west.

I hope to see these things again,
But not as once in dreams by night;
To see them with my very sight,
To touch and handle and attain:
To have all heaven beneath my feet
For narrow way that once they trod;
To have my part with all the saints
And with my god.

Vachel Lindsay writes in the medieval spirit his "General William Booth Enters Heaven." Most moderns think that kind of Paradise would soon grow old, but we are still moved to tears by the singing of "Jerusalem the Golden" and by the hymns of Watts and Wesley. Isaac Watts rises to the greatest height of all writers in the language in which he describes the "land of pure delight where saints immortal reign," and declares that

Jesus shall reign where'er the sun
Shall his successive journeys run,
His kingdom stretch from shore to shore
Till moons shall wax and wane no more.

By far the greater number of poets believe in some kind of impersonal immortality. To believe that this life is but a vestibule to the life eternal, that everything left undone in this life may have a chance to be done in the next, has never been an ethical conception. The Hebrews were first and foremost ethical and not everyone understands that they did not believe in personal immortality. "Man lieth down and riseth not," said Job. George Eliot's "Choir Invisible" expresses the idea that is most logical to thinking people. "To make undying music in the world" sums it up as well as possible.

O may I join the Choir Invisible,
Of those immortal dead who live again
In minds made better by their presence.

To leave behind some tangible evidence of one's life has perhaps been the greatest stimulus from the time of the pyramid builders to the present. Some people want to build for themselves one kind of a monument, and some another. Some, like Whittier, wish only to go unto their fitting places. To be part of a great struggle for freedom even though they were forever unknown, was the religion of the soldiers of the world war.

I saw the powers of darkness take their flight,
I saw the morning break,

is the conclusion of the poem found on the body of the Australian soldier.

But most persons in time of peace struggle valiantly not to die unknown. The effort to be known for something worth while has brought many persons out of nothingness. To be willing to put off to an uncertain future all reward for what one has done is not natural. To be sure of justice in this life and to take part in eternal life is what we all crave. Perhaps Christian redemption means that we are to be saved from wanting to be our natural selves, from wanting to be heard from and to have credit for what we have done. Perhaps the song that the redeemed sang was symbolic of the harmony which comes when individuals are willing to lose themselves in the social whole.

One kind of immortality desired by all human beings is the kind hinted at by Rupert Brooke:

Their sons they gave, their immortality.

This kind of going on is the birthright of every human being, the immortality that carries him into all the future as he has come from all the past. If he does not live on in his descendants he feels that he has failed in the struggle for existence; has been dropped by life. The parent who has fulfilled this destiny can never feel so much of a failure as the childless person. To take hold of eternal life through the race appeals to every one. The absence of this natural immortality has often been a stimulus. Immortal work has been done by many who were very conscious that they were not carrying on in the natural way.

The tree of life and the four-fold river have come down from the earliest mythology as symbols of eternal life and may be taken literally by those who have the medieval mind. Felix Adler's hymn, "The Glorious Golden City,"

in the orthodox hymn book, bridges over the gap between the literal and the social conceptions of the future state.

We are builders of that city,
All our joys and all our groans
Help to rear its shining ramparts;
All our lives are building stones:

And the work that we have builded,
Oft with bleeding hands and tears
And in error and in anguish,
Will not perish with our years.
It will last and stand transfigured
In the final reign of right;
It will merge into the splendors
Of the City of the Light.

William Morris's "The Day is Coming" expresses the heaven of the laboring man of the nineteenth century; Paul Hamilton Hayne's "The True Heaven,"

A heaven of action, freed from strife,
With ample ether for the scope
Of an unmeasurable life
And an unabashed boundless hope,

is calm conclusion upon the subject.

The City Supernal recedes into a poetic symbol, but it does not wholly vanish. The heaven idea has stood so long for all that was most beautiful in imagination, and the visions embodied in the Latin hymns of the church so far surpass anything that has ever been written since that the poetic mind will always cling to them.

One bright Sunday in March, when the air and the earth were full of the sense of life about to awaken, the writer dropped into a liberal church and heard a most scholarly sermon on the beauty of eternal sleep. She came out with a more hopeful point of view than she had previously held. What right has anyone, a minister least of all, to cut off from humanity the comfort and joy of making the most beautiful picture that ever entered into the heart of man to conceive? And that, too, at a time when science is saying that nothing is impossible? Kant said long ago that what lies beyond experience cannot be refuted by experience. As well might the nineteenth century scientist have forbidden anyone to try to invent a flying machine!

The Day of Judgment was the most dramatic conception of which the individual mind was capable. The prophet Isaiah, St. John the Divine and Thomas of Celano wrote unforgettable visions of it, and George Croly of the nineteenth century wrote in the vein of the great Latin hymn:

But a day is coming fast,
Earth, thy mightiest and thy last;
It shall come in fear and wonder
Heralded by trump and thunder;

concluding

Then thy mount, Jerusalem,
Shall be gorgeous as a gem;
Then shall in the desert rise
Fruits of more than paradise;
Earth by angel feet be trod,
One great garden of her God;
Till are dried the martyr's tears
Through a thousand glorious years.

Such a poem embodies the hope of the world as perhaps still held by most of Christendom.

A few great souls of our own age are brave and noble enough not to ask for Paradise. David Starr Jordan concludes his retrospect:

I ask for nothing, let the balance fall.

and Dr. Weir Mitchell says:

I know the night is near at hand;
The mists lie low on hill and bay;
The autumn leaves are dewless, dry;
But I have had the day.

Such statements usually come from those who have led successful lives, who know they have done what they could. But what of lives that have never "had the day"?

It has always been supposed that a story must have a happy ending, a good speech close in a lofty note of aspiration and hope; a musical composition end with all the discords resolved into harmony. This has been as much a thought-form as space and time. It is not enough for anybody simply to be buried and then to make the grass grow green on his grave. Those who have striven mightily and kept the faith will hold to the principle that no energy is ever lost, as Masefield says,

The ship my striving made
May see night fade.

We believe that our efforts may persist; if not, it will be enough if we have pushed forward a little farther into the bound of the waste, have passed on the torch to a future generation. Blanco White's famous sonnet "To Night" says that night contains as much of mystery and interest as the day, concluding,

Why do we then, shun Death with anxious strife?
If Light can thus deceive, wherefore not Life?

This is the great contention. It is given to no man to say, "Thus far shalt thou go and no farther."

The North American Indian believes in the Great Spirit and the land of the evening mirage.

There's a beautiful island away in the west,
It's the land of the evening mirage;
And the stars and the spirits of dead men have rest,
In the land of the evening mirage.
In the land of the evening mirage,
In the land of the evening mirage,
Where the stars and the spirits of dead men have rest,
In the land of the evening mirage.

But, after all the concepts of religious poetry of the Christian era have been collected and traced through their phases and their paraphrases, and the figures of speech analyzed, they seem poor and pale compared to the glowing convictions of the Hebrew poets, and of those Hebrews who were the early Christians. At the graves of loved ones, if we sorrow not as those without hope, it is not because Arnold and Browning believed in immortality, much as that may help; or because Emily Dickinson wrote exquisite things about the spirit's laying off an overcoat of clay: it is because an earlier and greater poetic imagination wrote: "It is sown in corruption, it is raised in incor-

ruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power."

Our lives are all incomplete, ragged and disappointing things which began in glorious dreams, high hopes and boundless self-confidence. We sketch out what life is going to be, as the overture outlines the opera; we cannot wait to try the powers that we know we possess; we plan and strive and rage against hindering practicabilities, until the climax of the play—when we know it is going to be a tragedy of failure, if not a farce. Then, if we are brave, we play it on to the end, with the bitter comfort that we are not the only failures, and we follow the appointed path down to dusty death, saved only by the growing conviction of the truth of Aristotle's tragic "catharsis," but again it is the greatest line in all religious poetry that comes to our rescue—"Death shall be swallowed up in victory."

The conclusion of the whole matter, as it appears to modern thinking, is best expressed in Eugene Lee Hamilton's poem entitled "My Own Hereafter":

Where angel trumpets hail a brighter sun
With their superb alarm, and the flash
Of angel cymbals dazzles as they clash,
Seek not to find me, when my sands are run;
Nor where, in mail of sapphire every one,
God's sentries man the walls, that light's waves wash
With an eternal angel—heard faintplash—
But in some book of sonnets, when day's done,
There in the long June twilight, as you read,
You will encounter my immortal parts,
If any such I have, from earth's clay freed;
Divested of their sins, to be the seed
Perhaps of some slight good in other hearts.
That is the only after-life I need.

The Revolt in the Valley

By Melvin C. Hunt

SOMEWHERE in a land that might have been our own, and in a day near enough to be called modern, there was an extensive valley, fertile and populous. Each family lived on a small homestead, and had a few sheep or cattle. But the valley was arid, and only a bare existence was possible. The houses were mean, the schools poor, and the churches were mission halls.

A few of the more far-seeing conceived the idea of making a reservoir up in the hills, tapping it with a large ditch, and bringing the water down in abundance for the farms. So these few secured an engineer, organized a company, and enlisted the help of every man in the valley to build the dam and dig the ditches.

But the task was long and costly. These few men, who later became known as the Controllers, had to go outside the valley for money with which to complete the enterprise. In order to replace this loan, and also to reimburse themselves for their foresight and ability, a high charge was made on the water. To meet this the small farmers had to mortgage both land and stock, and finally most of this property passed into the hands of the Controllers. When this occurred the water was withdrawn from most of the

farms, and a concentration of water and labor was made on the choicest holdings of the few.

This concentration continued until great wealth was amassed by the Controllers. They had magnificent palaces and parks. They could not use on their farms all of the water which the big ditch brought from the hills, so they turned the excess into fountains, waterfalls, and lagoons. Here gorgeous parties were held, and the younger generation took little interest in work, but sought always some new sport or excitement.

In the meantime a great change had come over the rest of the valley. An ordinary traveler would have seen the many public improvements, good school houses, splendid churches, fine boulevards, and for the most part, a much better type of home. But a closer observer would have seen that much of the valley was uncultivated; that the men did not own the houses in which they lived; that they had no flocks or herds, for they had no land on which to support them; he would have seen that the children, and often the mothers, had to work in the fields in order to meet the constantly rising costs of living. He would have noted the deep chasm between the Controllers and the Valleyites, for only managers and bosses now dealt with the men. He would have seen in these humble homes a never-absent fear, the fear of losing their job, and that meant starvation or emigration, with little to choose between the two.

The men themselves would sometimes compare their present with their former condition. Now they had better houses, schools, churches and amusements, but none was happy. None of these things was their own, and a single word from a boss could turn them away from all of it with little besides the clothes they wore. They did enjoy these advantages, but yet they longed for that freedom and independence which was theirs when the little homestead and the few sheep or cattle were their very own, and none could have turned them out empty-handed.

Reflecting on these things, bitterness grew up in their hearts, and they personalized this bitterness into a hatred of the Controllers. Now it may not be according to good ethics, but it is perfectly good psychology that on occasion this intense feeling should break out, as it did more than once, into violence and bloodshed. The intermittent protests of the Valleyites finally became a concerted demand for some proposals of solution. Of these there were a great number, only a few of which received attention.

A considerable group advocated seizing the visible wealth of the few, their flocks, herds and stores, and making equal distribution of them to all. Had not their own labor made possible this wealth, and was it not theirs, then, by indisputable right? This proposal appealed to the baser, more selfish and indolent of the number, but saner ones pointed out that such a distribution would leave the conditions unchanged; the flow of new wealth that came with the water would continue to go to the few, and in a very short time they would have back all the flocks and herds that had been confiscated.

The rejection of this plan gave courage to some who had been intimidated by the boldness of this remedy, and

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now they came forward with the proposal of moderation; if radical action should be taken then these Controllers would be driven away from the valley, and who then would carry on these vast and essential enterprises? What would become of these great philanthropic and cultural institutions which they had so generously supported? So they proposed the levying of a tribute on all the flocks and herds of the Controllers; they suggested that the natural rate of increase for the stock be determined and all above the rate be taken for the common good; when any of the Controllers died provision could be made to take a still larger part; it might even be possible, it was suggested, to limit the size of the herd each man might have, and this would make for a more equal distribution.

This line of proposals appealed very strongly to the prudential mind; this would not drive out the Controllers, and it ought to satisfy the Valleyites. So many of the proposals were tried, but not with the desired results. When the Valleyites took the tribute from the flocks and herds, they still had to buy the feed for them from the Controllers, and the price of this immediately advanced. Other things that they must buy were also advanced, including the rental of their houses. In attempting to remove one mountain they had added several others.

By this time the Valleyites were growing desperate. No progress was being made, though they were working harder than ever. Out of such despair came the proposal from a group which had been holding secret meetings to destroy

the reservoir, blow up the head gate, and fill the ditches, so that no more water could come to the Controllers. This, it was thought, would bring them to their knees in a hurry. But, to the credit of these sorely tried ones be it said, this counsel of revenge and reversion did not prevail.

This community brainstorm served to clear the air a bit, so that a few voices, which had for a long time been crying in the wilderness, were now listened to. They did not counsel violent destruction of the chief source of life and happiness in the Valley; neither did they approve of confiscating the goods which a few had stored up for themselves; and certainly they saw clearly the pitiful futility of the sniping methods which had been followed.

Their proposal was very simple, for they for the first time had turned their eyes away from the visible wealth represented in herds and flocks, to the source of all this, the water supply. Therefore, they suggested that this excess water which was proving to be a curse to the Controllers themselves, be turned into the almost forgotten channels that would carry it to every homestead and small acreage in the valley. Thus would the barren but fertile land be made to sing with such harvests as they had never known; each would have an abundance without taking from any other human being, and each would be investing his free and joyous labor on the land which a good God had bestowed; the industry and thrift of each would be stimulated, and the permanent return of contentment and peace would thus be assured.

The Engineers on the Twelve Hour Day

THE twelve hour shift day is too long when measured by twentieth century ideas as to the proper conduct of industry." With this conviction the Federated Engineering Societies directed their committee on work periods in continuous industry to make a "study of the twelve hour shift or 'long day' in the operation of continuous-process industry." The study was begun in 1920 and the report is just now printed.*

Horace B. Drury made the study of the "extent of two-shift work in continuous process industries other than the manufacture of iron and steel" and collected data on the actual experience of those who had changed from the two to the three shift system. Bernard Stoughton investigated "the technical aspects of changing from a two shift to a three shift system in the iron and steel industry." President Harding writes a Foreword for the report, "to note that the conclusions of this great body of experts are identical with those which I have reached from a purely social viewpoint." In this he expresses the mind of millions of Christian folk who were impressed profoundly with the Interchurch Report and who will also share his conviction that "the twelve hour day must give way to a better and wiser form of organization of the productive forces of the nation, so that proper family life and citizenship may be enjoyed suitably by all our people."

The engineers found that the twelve-hour day is unnecessary, indefensible and a poor producer. Is it not about time that the churchmen take more seriously the conclusion of the engineers and the Interchurch commission and concern themselves less with the flaws Mr. Olds may have found in minor details of the Inter-

church Report? Iron and steel are found by the engineers to be the last standing rampart of the old system, and it would seem that the time had come for Judge Gary and his associates to yield this last rampart. Out of the 300,000 wage earners still on the two shift system in continuous industry iron and steel employ one-half. No other industry is a stronghold for the system. When iron and steel surrender the rest of the work on the battle line will amount to little more than a clean-up operation. Outside steel the three shift system has been universal for many years. In other mineral industries the equipment and conduct of furnaces, converters and rolling mills is often quite analogous. The problem lies, not in the nature of the industries or the work but in the attitude of those who work them.

* * *

Extent of the Twelve Hour Day

Today there is no important non-ferrous metal plant in the United States on two shifts. Like most progressive measures the change started in the west. The engineers say that the three shift system is a western development. Smelters there were once on a two shift system. Many of them went to three shifts twenty and some thirty years ago. The Anaconda company, with plants rivaling many of the largest in steel, went over to three shifts twenty years ago. The south and east went over during the war. The Tennessee Copper Company made the change in 1919. The men sought it at a sacrifice of one-third of their earnings. The output was increased 166 per cent per man at work and in 1921 the total increase in production was 29 per cent per man more.

*The Twelve Hour Shift in Industry. Dutton. 302 pp. \$3.50.

than in 1913. Improved equipment accounted for part of this increase, but the engineers say "it was primarily because the men were on an eight hour and not a twelve hour shift, enabling the management to tighten up on discipline and improve working relations and get better response out of the men." Those who opposed the change three years ago have become enthusiastic over it. There is now so little friction that the grievance committee has almost ceased to function.

On the railroads the engineers find that the men desire an actual eight hour day and are, on the average, glad to lose the extra wages to get it. In cement, paper, glass, flour, sugar, oil refining, chemicals and all other continuous process industries the drift toward the three shift is strong. Standard oil refineries, the great flour mills, rubber plants and mining, have all gone over to the three shift with universal satisfaction. No insuperable technical difficulties have been encountered. In practically every industry the change has brought as much as 25 per cent increase in production wherever its results have had time to mature. Six years ago Pittsburgh Plate Glass went to three shifts; three years ago a majority of other glass makers followed. American Sugar made the change in 1918; increase in efficiency is put at 15 per cent. Practically all beet sugar refineries are on three shifts now. Two of the largest cement plants and many of the brick and tile makers are now on three shifts. In cement the net result in all plants making the change was found to be a distinct gain, some making as high as a 25 per cent increase per man. The chairman of the conservation committee in cement states that the three shift system is the more economical and the labor turnover smaller. One plant increased its output by one third. Paper making is next to steel and cement in the number of workers employed in the continuous processes. The tendency toward the three shift was found to be strong, with the employees favoring it. In all these industries where some plants are still on the two shift system the three shift plants are competing successfully.

* * *

The Human Factor

The engineers define their function as "the art of organizing and directing human activities in connection with the forces and materials of nature." They believe it is no longer a matter for debate that "decisions are influenced today by humanitarian considerations as well as by the economic demand for that length of a day which will in the long run give maximum production." In other words human considerations may well demand the abandonment of the twelve hour day even if it costs something to make the change—the engineers say "provided the economic loss is not too great," but hasten to add that "under proper conditions no economic loss need be suffered." They find that "the change can usually be made at a small financial sacrifice on the part of the workers and of the management" and that in some cases "both workers and stock holders have profited by the change." Under the least favorable conditions, the economic loss is small compared to the human gain, and "when the change is pre-planned and the cooperation of everyone is enlisted, gains will accrue to everyone concerned—to workers, management, owners and the public." When the engineers join with the humanitarians there is not much defense left for those who put the stereotyped old system before the new and better way.

Evidence is conclusive that changing from the two to the three shift decreases the labor turn-over, reduces waste, saves fuel, cuts absenteeism, increases discipline, causes less shirking and tardiness, attracts a better class of labor, and by all this increases efficiency. Loyalty, promptness, good-will, response in time of emergency, increased care, alertness, and an increased morale are given by this report as results of the change to the shorter working day. Contrary to Judge Gary's claim that labor would be lured away by the longer day elsewhere, the engineers find that labor is attracted from longer day occupations to those of the shorter day, and that both a better class and better supply of labor is maintained. In steel they found that every executive with whom they talked declared emphatically that labor turn-over was less.

If the change is made in time of peace, with careful provision

as to details, and with full cooperation of the men, there need be little loss or extra cost. Steel men point to Europe as having greatly increased cost in making the change. The engineers declare that that means little or nothing as Europe made the change under the most difficult of all conditions. There were labor depletion, financial deflation, industrial disruption, radicalism and dissatisfaction everywhere. The report says that any increase in cost in Europe was due not to the change to a three shift system but quite independent of it. It finds that the men are usually satisfied to split the difference in daily wage to get the three shift, some accepting only a 25 per cent hourly increase to get it. The plan of paying the same hourly wage and giving a bonus for increased production is commended. Where sufficient time is allowed to make an adequate adjustment and to mature the working program the tendency is to pay as much for the shorter shift as was formerly paid for the long one. The bettered morale, increased production per man and the saving on "intangibles" make this possible. They say profits will not suffer if the change is made with wisdom, that is, progressively, in time of peace, and with labor's cooperation. The best of all times is when there is an upward trend in wages.

* * *

The Human Output

The engineers found that in general, after the change to an eight hour day the men acquire gardens, buy their own homes increasingly, and become in many ways better citizens. Evidence is conclusive that the extra leisure is used to advantage. The tenure is longer and this makes for stable citizenship. The conservation committee in cement found that in one large plant one-third of all the men had been with them five years or more, but that 85 per cent of the eight hour men had been there five years or more. Managers said that even where wages per day were not so large the gardens made up the difference. Industry is finding the twelve hour day a poor producer, but the community will certainly find the shorter day a great producer in terms of community life, good homes and bettered citizenship. Shorter hours mean better homes, better fathers, better childhood, better morals, better citizenship and an increase in culture. The long shift costs what society cannot afford to pay.

The general conclusion of the engineers is that the change may cost industry somewhat, but the saving to civilization is worth many times that cost. But with progressive improvements in machinery and organization even that cost will be eliminated both for labor and capital. Much of the twelve hour work can be reduced to ten and nine hours without loss to either capital or labor. Henry Ford pays his open hearth and other iron and steel workers 75 cents per hour for an eight hour day and by scientific management makes steel cheaper than he can buy it of the twelve hour plants whose men work for 36 cents per hour. The engineers find that on pig iron the change need not cost over 40 cents per ton, the labor cost being only from 6 per cent to 8 per cent of the total cost. They also found plants that have actually reduced cost by changing to an eight hour day. When men work from twelve to fourteen hours on a two shift plan the rest time is not sufficient and fatigue causes loss. Where they sleep or idle on the shift discipline is lowered.

Judge Gary promises for some date in the coming spring a report of the committee appointed at President Harding's behest to study the possibility of changing to the three shift in steel. Agitation for such change began both inside and outside the United States Steel Corporations ranks a decade and a half ago. In April last year Judge Gary announced that a large reduction had been made, not because he was convinced that the twelve hour day was inherently wrong, but in deference to public sentiment. The engineer's report ought to increase the force of that public sentiment, and it ought to give courage to the churches to keep up their agitation until the last vestige of such belated labor policies has been abolished in steel and in all other industries. The president of a large paper mill said recently that the twelve hour day was a social menace as great as slavery.

ALVA W. TAYLOR.

British Table Talk

A Great African

London, February 27, 1923.

NOW that Khama, chief of the Bamangwato, has ended his course, there is no one left to tell of that vanished Africa out of which he came. He was left "like a last stalk deserted by the reapers." Within his ninety years or more, he had seen the continent swept into the current of the world's life. In 1830 there had been little change for centuries; in 1922 the tide of white life had crept ever northward till it had passed Bechuanaland, and swept over the Zambesi. In 1828 or thereabouts this man was born—the son of a sorcerer, with the traditions of his tribe for his one inheritance. He died, the honored chief of the same tribe within the British commonwealth, and the loyal and tested disciple of a Savior whom he had come to know in his youth. He watched the clash of forces in the heart of which he was set; but he had learned to watch with the faith of a Christian. Like a steadfast tower he stood amid the wreck of many things, grown old and ready to perish.

* * *

An Oasis For Travellers

His capital, which he changed three times, was like an oasis for travellers in Africa. It lay in a dry and thirsty land, but it was a place of refreshment to the spirit of those who came to it, fresh from the horrors of paganism, from Matabeleland for example, or from the banks of the Zambezi. When Coillard, making his gallant trek from Basuto-land, came to Shoshong, he felt the contrast; he had been among the bloodthirsty Matabele at that time under Lobengula, and it was a change to come across (this was in the late '70's) a chief who presided at a missionary meeting of his tribe in order to commend the aims of the French missionaries. Before they left for their second journey to Shoshong, the French missionary and his evangelists took the communion in the house of Mr. Frank Whiteley. Of that little group two only are left today—Mrs. Hepburn, the wife of the missionary, and Mr. Frank Whiteley, who in a ripe old age lives in Yorkshire. Small wonder that Khama's town was a dear and precious place for the pioneers of the Gospel in those days!

Rumors travelled fast in the Africa of those days. Lewanika, chief of the Barotse, heard much of Khama, and admired him so greatly that he sought from him a wife, and a black dog. History says nothing of the black dog, but he certainly was never allied to Khama by marriage. The fame of Khama was mingled with the story of his strange new faith. The tribes watched him carefully, and saw that his Christianity was a living thing. How much this beacon meant in Dark Africa—who can tell?

* * *

Match for Best Brains of Europe

In his relations with the white nations, Khama showed a singular foresight and firmness. The great African chiefs of his time were all men of remarkable intellectual ability. They were a match for the best brains from Europe. They had a keen scent for character, and when they were met, as Khama was met, by such men as Sir Charles Warren, they never failed to respond. But Khama, like Moshesh, could be as immovable as a rock. "He may bully me," wrote John S. Moffat, of a certain official, "but he won't bully Khama, who can be as obstinate as a mule, when it comes to a trial." Happily for Khama, and for the British rule, he met with men whom he could trust, in John Mackenzie, at one time his missionary, and later, the great administrator, to whom South Africa owes a debt it can never repay, and has never worthily acknowledged.

When John Mackenzie left his country, Khama and many of

his people rode out for ten miles or more to speed him on his journey.* As they stood watching John Mackenzie go past, and saw their chief's sorrow expressed in word and look, they would utter their soft and beautiful Sechuana farewells, "Go nicely, father," or "Go with rain, father." It was a great thing for this chief that he had to do not only with the white men, who sought to force their vile spirits upon him, but with men who were among the noblest Christians and statesmen ever sent forth into Africa. Sometimes Khama differed from his pastors; he was a man with a powerful will, and in his own dominions he would be the chief. Yet once when he had parted with one of the finest of missionaries, Hepburn, he sent after him a letter of gratitude, and a gift of 1,000 pounds, which the missionary at once sent to his society.

* * *

Khama's Great Courage

There are many records of his courage. One comes from his early days, before his chieftainship was finally accepted. He had enemies, and they were ominously near to him in the khotla, the assembly of the tribe. In such gatherings it is sometimes touch and go which course the voice of the people will acclaim. Khama, perfectly collected, bade the tribe choose "If you wish to strike me," he said, "strike now,—but if not, remember that I go out of the assembly your chief." When he told the tale, he said that for a moment he felt as if his enemies were wavering to and fro, then the cry arose that meant acceptance, and he walked out, the chief. His speeches were never long. The longest was delivered last Autumn when his jubilee as a ruler was celebrated—that lasted ten minutes. During his visit to England, he spoke at one assembly in which he was the honored guest. His words were forty in number all told!

It is too early to know what will follow upon the close of his reign. The best wishes of all who cared for the chief will go to his son, called to follow him. In the year 1878, the Portuguese explorer, Serpa Pinto was speculating what would happen when Khama died. It is earnestly to be desired that the good government of the late chief shall be kept in being, now that his strong and beneficent hand is withdrawn.

* * *

Fight Against the Drink Traffic

But no tribute, however short, would be complete without a reference to the fight, the successful fight, Khama made against the drink-traffic. It was in the course of that fight that he visited England in 1895, when he received the powerful support of Joseph Chamberlain, the colonial secretary of the time. He won his fight, and saved his people from the traffic, which more than all the sinister gifts of the white people, corrupts the primitive races. His great encounter with the traders has often been recounted, but it deserves to be told once more as a parting tribute to a strong and brave man. Mr. Hepburn describes the great scene at Khama's court on the Monday following. The chief asked no questions, but simply stated the facts as he had seen them. "You think," said he, "you can despise my laws because I am a black man. Well, I am black, but I am chief of my own country. When you white men rule the country, then you may do as you like. At present I rule, and I shall maintain the laws you insult and despise." Then he went on, naming the offenders one by one. "Take everything you have, strip the iron off the roofs, gather all your possessions, and go! More, if there is any other white man here who does not like my laws, let him go too. You ought to be ashamed of yourselves. I am trying to lead my people according to the Word of God, which we have received from you white people, and you show us an example of wickedness. You know that some of my brothers have

*The Life of John Mackenzie, by his son, Dr. W. Douglas Mackenzie, president Hartford Theological Foundation.

learned to like the drink, and you tempt them with it. I make an end of it to-day. Go! Take your cattle, leave my town, and never come back."

Here was a great ruler. The Africa that gave him to the roll of the world's great sons, has many more to give.

EDWARD SHILLITO.

CORRESPONDENCE

"Monopolizing Religion"

EDITOR THE CHRISTIAN CENTURY:

SIR: Let's go back to your beautiful editorial of February 8, on "Monopolizing Religion." Your first paragraphs have nothing to do with the real situation, and, when you come back to the actual discussion, you begin immediately to beg the question. There are those who think that denominationalism is a fundamental error and must go. On the other hand, there are those who think that denominations are still necessary machinery and it is not quite satisfactory to say "that we cannot, at one and the same time, have the Christian religion and the kind of churches upon which we now depend." Of course we need better churches, but it does not follow that we should destroy denominations. Let me insist that instead of taking your position for granted, you take time to prove your case.

However, the principal point that I want to make is that the freedom for which you seem to be pleading has already been won. Nobody needs to "run along and start a new church and denomination of their own." I have a friend who went out from us a few years ago because of creedal difficulties, but who later came back and is now doing acceptable work in our denomination. I have another friend who went out some years later, and is still in the group that welcomed him, and serving happily. To be perfectly honest with yourself, must you not admit that the situation which you so bewail is largely one of your own imagining? Can you not see, what others have asked you to see, that while there may be danger in denominational bigotry, there is certainly equal danger of individual error, in the case of a man who deliberately abides under a banner to which he is no longer true, while doors wait to give him honorable access to alignments which do not necessarily declare him a liar? Being right, as you so often are, does not entitle you to such inaccuracies as lie in and about your editorial which I have just been reading again.

Decatur, Ga.

D. P. McGEECHY.

Was Professor Taylor Unfair?

EDITOR THE CHRISTIAN CENTURY:

SIR: At the last meeting of our Massachusetts Home Missionary Society, of which I am a Director, Dr. Emrich called me aside to express his indignation at an article in the last issue of The Christian Century, in which an aspersion was made against me. I secured a copy of the issue of February 22, and found what I suppose the good Doctor referred to. It was the article by Dr. Taylor entitled Steel Replies to Interchurch. The passage reads:

"Mr. Olds reaches his heights in an argument for the twelve-hour day. He does not stoop to the sacrilege of the Rev. Mr. Bigelow in confirming it with a quotation from the Savior, etc."

I expect to be misquoted by the thoughtless and I have been rather generously maligned for my public protest against the prejudice of the Interchurch Commission in their report on the famous steel strike of 1919. But it seems to me that a journal of such high Christian standing as The Christian Century ought to be more careful about a private minister's reputation than to advertise him as "stooping to sacrilege," when the evidence of that sacrilege is so very inferential as it is in this case.

If you will read the passage on page 19 of my pamphlet on the steel report, a copy of which I enclose, you will see that I did not "confirm the twelve-hour day with a quotation from our Savior." I quoted our Savior's comment upon the value and the divine dignity of work in refuting the industrial heresy set forth by some persons that the "hours of toil should be reduced to the lowest practicable point."

I think that Dr. Taylor widely misunderstands my attitude upon the industrial problems, and I think that his advocacy of a program of improvement has prompted him to condemn a little too freely some of the values in our present situation. I have no complaint against him for differing from me in the matter of emphasis; because he has as much right to his viewpoint as I have to mine; but I plead for a little better fraternal courtesy on the part of a first class religious journal. Am I asking too much in this affair?

South Church,
Andover, Mass.

E. VICTOR BIGELOW.

[Following are Mr. Bigelow's statements referred to by Dr. Taylor: "Somebody is responsible for an industrial heresy about hours of work that may have poisoned the judgment of our Interchurch commission. It is the first principle of their industrial creed and it advocates gradually and reasonably reducing "the hours of labor to the lowest practicable point." This is the hobo's doctrine. It glorifies leisure and denounces toil. How could it ever be advocated by a confessed follower of the ceaseless Toiler of Galilee who said in reply to his critics who objected to his Sunday work, "My Father worketh hitherto and I work!" The extent to which this heresy has spread amazes us. How can we advocate reducing work to its lowest practicable point if we have left in us any of the spirit of him who said, "I must work the works of him that sent me while it is day; for the night cometh when no man can work."—THE EDITOR.]

The Methodist Press and the Buckner Case

EDITOR THE CHRISTIAN CENTURY:

SIR: As your journal is read by ministers and laymen of all the churches, I am sure you will find room for a short answer to a misleading statement in a communication by Rev. Paul Morrison in your issue for February 8, under the heading "Democratic Landslide in Methodism." In it he says concerning the discussion of the now very famous Buckner case, "it has to be carried on outside the official denominational papers or not at all." Whatever the writer may have had in mind, the implication is nothing less than that Methodism is completely gagged so far as free expression of opinion is concerned, and that our church press exists simply as means for propaganda for the bishops and secretaries.

Now I have no means of knowing how limited may be the writer's opportunities for reading the Methodist press, but I am a regular reader of three of our periodicals, and in all three the Buckner case has been most freely discussed. The Central Christian Advocate, our official paper for this section, has had literally pages of comment, and while the editor on the whole has been inclined to uphold the action of the Nebraska conference, there have been many letters by those who opposed the action. The Epworth Herald, our official young people's paper, has spoken in frank criticism. The Zion's Herald, a semi-independent yet strictly loyal Methodist publication of Boston, has given by far the most discriminating treatment that I have seen in any publication, and it most directly charges that an injustice was done Mr. Buckner. The last number gives a portrait of "the untried heretic," accompanied by extracts from three letters by personal ministerial friends of Mr. Buckner.

Not only so, but I happen to have read statements from two of the bishops of the church who express their disapproval of

the action. One of them has drawn fire to himself because he dared to question his brother Bishop's administration, and he as resolutely answers the indictment. The other bishop published his article in the Pittsburgh Christian Advocate, and it was copied into other publications. The editor of Zion's Herald states that he has a file of over a hundred letters on the case, and he has given them all their due attention.

All in all, it seems that Mr. Morrison has given a wrong impression of Methodism and the Methodist press. I am willing that my church shall receive all the criticism she deserves, but I am not willing that an error so vital and so palpable as this shall go unchallenged. I might state that, in my own thinking, I agree with the critics of the Nebraska conference.

Eureka, Kan.

GEORGE M. BOUCOURT.

On to Berlin!

There is ample room in the West for a great undenominational religious weekly such as The Christian Century purports to be; but that publication will never meet the aims and aspirations of American Christians because of its Teutonic leanings and pro-German utterances. How any publication which lays claim to being a religious leader can take a stand so repugnant to civilization, humanity and Christianity is something the average American is unable to understand or explain. The Christian Century should remove its publication office to Berlin and add Hindenberg and Von Terpitz to its editorial staff.

Editorial in
THE MICHIGAN TRADESMAN.

THE SUNDAY SCHOOL

Abraham, Hero of Faith*

ROGER BABSON, the noted statistician, has written a book on "Religion and Business." You would go a long way before you would find a stronger endorsement of the values of religion. He firmly sets forth the doctrine that real religion makes men healthy, happy and prosperous. He asserts that something is wrong with a church that does not make its members healthy, happy and prosperous. The two elements which he finds in the church which hold untold and undreamed potentialities are *faith* and *prayer*. Faith opens up vast territories, prayer offers unlimited power. Given territory and power one ought to be able to bring great things to pass. Presented with a rich farm and able to engage all the workmen needed one ought to be able to raise valuable crops. Mr. Babson blames the church for not making more of the tremendous riches which it possesses. Is he not quite right about this? He feels that the church, inasmuch as it represents Christ and the Holy Spirit, ought to be the centre of inspiration for business men. His book stirs you up. You lay it down feeling that you have not used, to any noticeable degree, the vast powers at your disposal. Why do we not inculcate faith? Why do we not use prayer? We do in a very limited way, but we have never let them out. An oriental king once presented Alexander the Great with six hunting dogs. "They are brave and swift," said the donor, "do not be afraid to put them to the test." One day Alexander, lacking other diversion, loosed a stag and unleashed the dogs. They stood up, looked about, yawned and lay down. The conqueror was so disgusted that he caused them to be whipped. When the king heard of this, he wrote to Alexander saying: "You whipped my famous dogs because they were not interested in the stag; you should have loosed a lion and then you would have seen what my dogs would have done." Have we only been putting prayer to tame uses? Why, prayer puts us in league with the Holy Spirit and the most difficult things can be accomplished. We trust electricity, which we know no more about than prayer and we ignore prayer. We trust steam, and we pass by the Holy Spirit. How inconsistent! Are not

spiritual realities as real as material realities? Are not spiritual powers, after all, the greatest powers? As a salesman I would far rather depend upon faith and prayer, than upon steam and electricity. Stop praying for a clear Sunday and pray for church union. Quit praying for a dozen dear old saints to come to prayer meeting and pray for world peace. For the coming year try out the powers of faith and prayer for the largest enterprises that you can think about; do not limit these vast elements to petty things. You do not need a Corliss engine to run a child's toy; you do not need a powerful locomotive to pull a baby buggy. We need some such engineering sense as the man had who first tapped the power of Niagara, or the man who harnessed the wasted power of the mountains to electrify the western railroads. We need spiritual engineers to catch and employ the powers of faith and prayer, now almost untouched. For thousands of years electricity was in the universe, then Franklin sent up his kite. Now we radio our sermons. Spiritually we are in the kite-age; we feel sure the power is there, but we have caught very little of it. We allow doubts to neutralize our faith; we permit pessimists to obscure our optimism. We distrust those whom we could easily win to nobler ideals. And how little power we possess! Why can we not make men behave like brothers? Why can we not stop wars? Why can we not prevent strikes? Why can we not compel men, by spiritual powers, to pay good wages and why can we not make workmen do a day's honest work? Have we no power to cause good laws to be enforced? Can we not create good-will in society? Can we not win millions to Christ's way of living? Can we not overcome evil with good? Can we not make goodness more attractive than sin? Surely we are humiliated by the impotence of the modern church. Is it enough for the church to hold its own in such a day? Are we not responsible for not overcoming all the hatred and jealousy and suspicion that now fill the world? We need more heroes of faith.

Therefore, we do well to consider Abraham today. What about him? He dared to go forward into an unknown land when backed by God. Strange that such a move should seem like heroism—what better backing would you want? A friend of mine went out to open an office in Buenos Aires. He went happily because he was the representative of a great Pittsburgh manufacturing company. He is making a success. Almighty God furnishes the best backing in the world. I know a preacher in a difficult field; he says he knows that he cannot fail because God wants him to succeed; he is succeeding. It was this feeling that sent the hero Shelton into Tibet. The missionary is a modern Abraham; he goes out to take new land for God. Arnold Toynbee went into White Chapel with the same spirit. Soft and flabby, in this age of steam-heated apartments and limousines, we need to venture a bit. Have you the nerve to try the gospel on a big business man—carry it into his office! Have you the nerve to institute a reform in some given situation? For instance, try to cut out the questionable stories from your lunch club. Carry on a campaign to stop gossip—but here we are again, using a tank to crush a mosquito, using a naval gun to kill a potato-bug, running down a canoe with a battleship. Abraham would laugh us to scorn! Let us do something worthy of the house we represent; we are knights wearing the colors of God. Faith will open the way and prayer will furnish the power—will we use these powers or remain impotent all our days?

JOHN R. EWERS.

Contributors to This Issue

RAYMOND CALKINS, minister, First Congregational church, Cambridge, Mass., author "The Christian Idea in the Modern World," "The Social Message of the Book of Revelation," etc.

CAROLINE MILES HILL, author "The World's Greatest Religious Poetry," just from the press.

MELVIN C. HUNT, minister Methodist church, Terre Haute, Ind.

*April 8. Scripture Gen. 12:1-5; Heb. 11:8-10, 17-19.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Aquaintance

College Endowment Campaign Will Not be Halted

The half million dollar endowment fund campaign for Eureka college was half way to the goal of success when President L. O. Lehman died after a brief illness from typhoid fever. The Disciples Board of Education has directed its general secretary, Dr. H. O. Pritchard, to take charge of the campaign which was projected to end in June. The plan of the campaign involves a lot of volunteer service on the part of ministers of churches. Many churches loan their pastors to the campaign and they work as a team going from county to county. Half of the territory in Illinois has been covered in this way and about half of the money has been raised.

Butler College Withdraws From Board of Education

The reported withdrawal of Butler college of Indianapolis, from cooperation with the Board of Education of the Disciples of Christ has occasioned much discussion within the denomination in recent weeks. The board has its headquarters in the same city with the college, and the general secretary is an alumnus of Butler. The withdrawal is more or less coincident with the announcement of a large gift to the endowment fund from Mr. Will Irwin of Columbus, Ind., who has been known as one of the most active and convinced conservatives in the lay membership of the church. Under former leadership the college was known for its high rank in education and its academic freedom, a freedom, however, which seldom aroused criticism.

Why Listen to Poor Sermons in Your Church?

The coming of the radio has created a real problem in many communities. Many people are asking, "Why go to our church and hear a poor sermon when we might stay at home and hear a good one?" A Yale student recently asked Prof. William Lyon Phelps, "Why go to church and listen to a mediocre sermon?" The professor gave the following reply: "The trouble in this connection is that persons go to church in the same spirit they attend the movies, wondering whether it is going to be worthwhile. The Catholics have a different point of view. No preacher is so poor he cannot teach you something, and remember that the greatest preacher in the world can teach you nothing unless you listen to him." The professor might have added that the broadcasting stations are not inspired in their selection of preachers, and one can get antiquated sermons and inartistic music out of the air as well as in village churches. Only the possession of an expensive long distance instrument gives any relief from this dire possibility. With this equipment one may tune in on another's preacher.

Lodges and Churches Develop More Friendliness

Rev. R. Keene Ryan, grand chaplain of the Illinois free masons, in a recent address called attention to the fact that

every religious denomination in America was opposed to the order in revolutionary days and that this fact had much to do with the religious attitudes of such men as Ben Franklin and Thomas Jefferson, who were freemasons. He called attention to the large number of ministers of all denominations who now work with secret orders cordially. At Somerville, Mass., the local lodges of freemasons have been attending the various churches of the city in a body, where the minister was a member of the order, and on a recent evening packed First Congregational church to the doors.

Disciples Board of Education Talks Millions

At the reorganization of the Disciples Board of Education recently the college presidents and secretaries talked in terms of millions. It was proposed to raise in the next few years twenty-five million

dollars for the schools. One million was asked as endowment for the Board of Education, with which the board could come to the aid of distressed institutions. It is proposed, also, to establish some competitive scholarships. The matter of college athletics was taken up at the meeting, and various speakers insisted that all was not well in this field. It was charged that alumni hired men to go to school for the sake of their athletic offerings. The board proposes to pay a graduated annuity rate based on ten per cent of the annuitant's age. By this form of contract a man of seventy would receive seven per cent on his money. Dr. T. C. Howe expressed concern over academic freedom. He said: "I am anxious about academic freedom. I am not talking about academic license. There is no place for the crank. There should not be on the faculties men who want to tear down society. But we must

Detroit Preachers Move for Peace

At the December meeting of the Detroit Council of Churches, the following articles and resolutions were read and unanimously adopted. A committee was appointed to present them to Senator James Couzens in person. This committee was composed of Dean Warren L. Rogers, Rev. Joseph A. Vance, Rev. C. M. Pearson, Mr. Wellington M. Logan, Rev. Minot C. Morgan, Rev. H. C. Gleiss, Rev. Chester B. Emerson and Rev. Lynn Harold Hough.

The following is the text of the document presented:

"We believe that war between peoples and nations is a curse to mankind morally and economically, and that it is destructive of civilization.

"We believe that wars and great armaments should be outlawed by the civilized peoples of the world.

"We believe that it is practicable to abolish wars between nations and peoples by the united action of substantially all of the nations, and not otherwise.

"We believe that the League of Nations now functioning between fifty-one nations, or some similar organization, is the practical way in which to abolish war, and that it may be made effective and vigorous by the cooperation of the United States.

"We believe that such an organization cannot achieve its chief purpose so long as the United States remains outside, because it is the greatest nation, the richest, most powerful, most detached and disinterested.

"We believe that our participation in such an organization would give to its efforts for peace and disarmament the power and force and leadership requisite to the beneficial end to be accomplished.

"We believe this would not only do much to restore the distracted and half starving peoples of Europe to prosperity and the pursuits of peace, but would relieve America of great burdens of taxation for all time to come.

"We believe, in view of the many organizations being created to secure such

action, and the urgent resolutions being passed by both religious and secular organizations all over the United States, regardless of political affiliation, that the great majority of the American people will urge the United States to join such an organization (under appropriate reservations), provided the question be submitted to them free from party politics.

"We believe this should be divorced absolutely from partisanship, and the question decided upon its own merits, by a nation-wide referendum (advisory to the government), at a time and by methods fixed by congress, with ample time allowed for consideration, divorced from all other questions and from individual candidates.

"We believe the problem of ending war is one of life and death for the world, that this problem transcends in importance all other questions of a practical nature now before the American people, and that it should be pressed to immediate solution.

"We believe that a mere economic conference, even though including the matter of reparations, would not be adequate, because to provide for disarmament and permanent peace, a permanent organization is indispensable.

"Therefore Resolved, that we recommend that the United States government provide for a nation-wide referendum, free from all other questions and from individual candidacies, on substantially this question, namely: Shall the United States join the League of Nations, or some similar organization, under such reservations or amendments as the United States senate may agree upon?

"Resolved, that we urge Senator Couzens to introduce and press such a measure, and call upon Senator Ferris to give it his hearty support.

"Resolved, that a committee of eight, appointed by the president of the council, and of which he shall be chairman, be directed to present these resolutions to Senator Couzens, in person if possible, and forward a copy of them to Senator Ferris."

have freedom to teach the truth; economic, political and social. The most dangerous explosion is suppressed with truth. You try to keep men from teaching the truth and you create what has happened in Russia. We must have in our faculties the freedom to teach the truth, for it is the truth that makes us free. You must beware of gifts that are designed to suppress freedom of teaching the truth." The board elected the following secretaries: Dr. H. O. Pritchard, Rev. G. I. Hoover, Rev. John E. Pounds and Rev. J. C. Todd.

University of Chicago Publishes List of Preachers

Announcement is just made at the University of Chicago of the University Preachers for the Spring Quarter beginning April 2. On April 8 Dr. Daniel Jones Evans, of the First Baptist Church, Kansas City, Missouri, will be the Preacher, and April 15 Dean Charles R. Brown, of the Yale Divinity School. Dr. Henry van Dyke, of Princeton University, will preach on two Sundays, April 22 and 29. In May the first Preacher will be Bishop William Fraser McDowell, of Washington, D. C., who will be followed in the same month by Dr. Cornelius Woelfkin, of the Park Avenue Baptist Church, New York City. In June Dr. Ivan Lee Holt, of St. John's Church, St. Louis, will be the first Preacher, and President Rush Rhees, of the University of Rochester, will be the Convocation Preacher on June 10.

Trying to Get Men Out to Church

The Laymen's League which seeks to promote Unitarianism with evangelical spirit and methods, has been busy this winter with its usual efficiency in seeking to get a larger attendance of men in the Unitarian churches of the country.

It is interesting to note that of the four largest Unitarian congregations in the country, only one is in Massachusetts, though that state leads all others in the number of churches. The four largest Unitarian congregations are now in Washington, Worcester, Mass., St. Louis and Cleveland.

Preacher to Deaf Mutes Has Good Congregation

Rev. Howard E. Snyder preached recently to deaf mutes in Christ Lutheran church of Chestnut Hill, Pa., and a large congregation assembled, drawn by the curious sight of a religious service in which not a word was spoken. The minister is so impressed with the possibilities of this ministry to the handicapped to be found in the environs of every considerable city that he is thinking of resigning his pastorate to devote himself exclusively to this ministry.

Moody Institute Will Train Hebrew Missioners

The evangelization of the Jews continues to be a live project among orthodox home mission workers. Moody Institute of Chicago has recently established a chair for the training of Hebrew missioners. Rev. Solomon Birnbaum has been appointed as teacher. He is an Austrian Jew who had his earlier education in Constantinople. Then he took a B. D. from the University of London, and studied theology in St. John's Hall, the theological seminary of the church of England. He received special honors in semitics and comparative religion.

Church of England Very Much Alive

Many careful observers say that the church of England is much more alive today than in some other periods. The national assembly met recently, and

Not an Advertisement, but a Horrible Example

THE mortgaging of a preacher's reputation to sell lumber stocks or float a land scheme has more than once in the past two decades created a scandal in the church of Christ. Unfortunately, ministers are taught in the theological seminaries to apply ethical principles to others, but they are seldom taught the fine ethical obligations that arise out of their own profession as shepherds of men's souls. Should a minister ever do secular work? Perhaps, when he lives under some such exceptional circumstance as St. Paul did, but usually not. Should a minister ever trade on the confidence of people that he has influenced religiously, to sell stocks? Every layman of the church would reply with an emphatic negative.

The following are statements from the advertising of one who still calls himself "Rev." A. E. Findley, a Disciples minister who is promoting a company for oil drilling in Arkansas. The following are paragraphs from his advertising matter:

"Big and rich returns financially are not hard to get from oil investments, pro-

viding your officers are honest and competent. While I regret to say it, I am convinced that dishonesty has been the cause of more failures than anything else in the oil business.

"Preaching the gospel of Jesus Christ is my life work. The saving of human souls is the greatest virtue of mankind. I do not know how to promote, but I am going to drill this well, and I expect the biggest gusher of high gravity oil on this dome of ours that I have picked.

"Friends, it is marvelous—it is wonderful—yes, it is God's command and his goodness that once again has shown me in the light to prosperity, and my flock and followers should share in unbounded prosperity. I need your help now. I am going to drill rapidly, and thirty days from the time I start the hole, I should have this monster in. Beyond fondest hopes, I am being financially supported. Let your faith in God and Rev. E. A. Findley command you. Send what amount you can, and share with me bountiful returns that we are by God's command destined to receive."

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voiced a demand that the church have some voice in naming its bishops. At present the prime minister names them, and he may not even be a member of the church of England. The church favors the sale of a lot of idle church property in the down-town district of London which would bring a total of 1,695,000 pounds. This step is resisted by many on sentimental grounds. Steps are being taken to establish a minimum salary of 350 pounds a year for livings and henceforth it will be impossible to sell livings.

H. G. Wells and the Bishop Break Lances

H. G. Wells, teacher and journalist, the graduate of a scientific school shows a continually increasing interest in religion, but with it a habitual distaste for the church. He recently expressed his conviction about the Christian religion in these terms: "In a less critical age it was possible for many to live holy and noble lives within the terms of these old formulae, but today, when intellectual integrity is being recognized as a primary moral obligation, this can be done no longer. Until Christianity sheds these priestly and theological encumbrances, it will encounter greater and greater difficulty in serving him it claims as its Founder, the Son of Man." Mr. Wells suggests that "Christianity" sell all that it hath and follow after Jesus of Nazareth: that it scrap its theologies and organizations, and taking neither scrip nor purse, set out to find the lost Kingdom of God. "More and more people find it possible to follow the teachings

of Jesus of Nazareth without any of the terms and trappings of Christianity at all—without, indeed, even calling themselves Christians." Bishop Temple offers a public reply to the gifted journalist in which he takes him to task in these words: "My public-spirited agnostic friends, of whom I have a large number, are not active, for example, in rescue work; they are eager, rightly, to reform the organization of life; they scarcely attempt to rebuild character. Mr. Wells thinks men can save themselves and the world, by following somebody's teaching. The church thinks that only God can save the world, and that he does it partly through the agency of men and women, who having surrendered their wills to him, become the channels of his power."

Consolidation of Federative Machinery

Sixteen or seventeen years ago the Cooperative Council of City Missions was organized in Chicago through the appointment by city mission societies of representatives to the council. Five denominations began the cooperation. At that time the Chicago Church Federation was still in the days of small things, chiefly concerned with passing resolutions on civic questions. Many more denominations cooperate with the Chicago Church Federation than with the Cooperative Council of City Missions. For a long time there has been agitation to combine the two organizations, the functions of the two being all included in one organization in other cities. This consolidation idea was debated in the March meeting of the Cooperative Coun-

cil and will be the order of the day at the April meeting which will be held on April 4.

Y. M. C. A. Uses Bible Lectures of Jewish Rabbi

The ever-broadening view-point of the Y. M. C. A. is well illustrated by the recent action of the Sears Roebuck department in Chicago. During March Rabbi Leon Fram is giving a series of Bible lectures on the following themes: "The Book of Esther, or Prejudices," "The Book of Ruth, or Broadmindedness," "The Book of Job, or Religion of the Modern Man," "The Book of Exodus, or Social Justice." Rev. C. W. Longman, pastor of the Monroe Street Federated church, is giving a series of Lenten lectures on the Christian fundamentals.

Ohio is Fighting a Sunday Movie Bill

The Ohio Church Federation has a stiff fight on its hands these days over the question of the Sunday movie. The Ramey bill which is before the house provides for the opening of Sunday movies all over the state and then taking a referendum of the people in each locality, a most hypocritical kind of appeal to home rule. The Ohio federation is being ably seconded in its opposition to the bill by the Lord's Day Alliance which has drawn up a list of objections to the Sunday movie. Among these is the demand of the employees of the theaters for a rest day like the remainder of the people have. This is not the first fight, and it is interesting to

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read that men who have introduced similar bills in former legislatures have gone down to defeat at the polls. In many counties of the state the present law closing the theaters on Sunday is being violated, but in 49 out of 88 counties not a theater is open. Many cities in the other counties observe the law. The ministers argue that the recreation business should not be a favored business, being allowed to open on Sunday while barber shops and grocery stores are closed.

Works out Practical Program in Behalf of Peace

The Commission on World Friendship of the Chicago Church Federation has worked out a program for Chicago churches that promises much. Each congregation is urged to appoint a committee which will cultivate the interest of world peace locally. This will be done through the mid-week service, the young people's meeting and by every other means that offers an opportunity. Particularly noteworthy is the bureau of special speakers which is being provided. Any church which wants to hold a special service on the world peace interests will be able to secure very able men to interpret this interest.

Ask Church People to Petition End of War

The Church Peace Union expects to hold in Philadelphia, Nov. 11, 1923, a great conference to work out the details of a plan for the sinking of all navies and disbanding all armies throughout the world. Church people of all denominations are being asked to sign a petition asking their denominational representatives to attend the conference and endorsing the plan for ending war. The petition makes an exception of "an international police force" but does not state the size of this police force. The petition is called a declaration of desire.

Layman's Loyalty is Honored by Consistory

The faith and devotion of ministers more often receives its need of praise than does the loyal service of laymen. Recently the consistory of the Dutch Reformed Collegiate church of New York met for the purpose of marking fifty years of faithful service in the consistory of Mr. William Leverich Brower. He has kept alive many ancient traditions of the eldership, carrying on the services at the grave of departed members of the church, assisting in the catechetical instruction of the young and in other ways making himself indispensable to the church. Many of the boards of the denomination were represented at the reception at Collegiate church and these representatives paid their respects to the veteran elder in generous terms.

Philippine Young People Answer Ads

Christian work has many forms of strategy. The American Bible Society feels that it has discovered a new device in publishing ads in Philippine papers offering to send scripture portions for a few cents. Philippine young people, not unlike American young people, like to receive mail and answer all sorts of advertisements. The advertising in the

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Philippine papers has resulted in a brisk business in Bibles and portions of Bibles. Most of those making reply are Roman Catholics and have never seen a Bible.

Pastors of Ohio Will Have Summer School at Columbus

The curriculum of the Summer School for Pastors at the Ohio State University is now almost complete and a most attractive offering is made. Dr. Warren H. Wilson, director of Church and Country Life Association, will teach a course on recreation. Prof. C. E. Lively will teach "Rural Economics." Rev. Andrew W. Blackwood will teach "Homiletics," and Rev. William L. Stidger will give a series of six lectures. Some of the courses bear these suggestive titles "The Psychology of Salesmanship as Applied to Evangelism," "Bible Study" and "Community Organization." The curriculum has been organized to be of special value to rural ministers, but there is so much that would be helpful to any minister that without doubt the enrollment will not be confined to those at work in rural fields.

Protestants Work out Plan for Immigrants

The Home Missions council has felt that the treatment of Protestant immigrants

shows gross neglect. The new immigration is very different in character from what it was prior to the passage of present laws. During the past fiscal year the Catholic peoples have emigrated in larger numbers than they have immigrated. While Catholics have lost 24,888 by this process, Protestants have gained 78,000 and the Jews 52,170. Both Catholics and Jews have been organized to care for their people. Now the Home Missions Council has set up a plan by which the immigrant can be followed from Ellis Island to the place of his abode. The local church federations have been enlisted in various cities of the land and the Council works in connection with these. The Protestant Episcopal church has loaned a worker at Ellis Island for part time. The last step in the process is to get the local churches interested in incoming immigrants to welcome the newcomers, help them to secure employment, and get their children placed in school and Sunday school.

Tire Manufacturer Gives a Scholarship

This is the fourth year that young people have competed for the Firestone scholarship which is offered by H. S. Firestone of Akron, O., for the best essay on the subject "The Influence of High-

way Transport upon the Religious Life of My Community." High School students are the competitors. The essays are 700 words in length and must be submitted by students to school principals not later than May 1 of each year. The prizes aggregate seven thousand dollars, the major prize being for four thousand dollars, the most liberal scholarship to be had in this country, it is said. Of the three previous winners, two have been women.

Catholics Organize to War on Ku Klux Klan

The aggressions of the Ku Klux Klan have made a deep impression on the minds of Catholic leaders so these will hold a conference early in Chicago to

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A few of the institutions dealt with:

The University of the House of Morgan; The University of Lee-Higginson; The University of U.G.I.; The Tiger's Lair; The Bull-Dog's Den; The University of the Black Hand; The University of the Lumber Trust; The University of the Chimes; The Universities of the Anaconda; The University of the Latter Day Saints; The Mining Camp University; The Colleges of the Smelter Trust; The University of Wheat; The University of the Ore Trust; The University of Standard Oil; The University of Judge Gary; The University of the Grand Duchess; The University of Automobiles; The University of the Steel Trust; The University of Heaven; The University of Jabbergrab.

A few other chapter headings:

The Interlocking President; Nicholas Miraculous; The Lightning-Change Artist; The Academic Department-Store; Stealing a Trust Fund; Peacocks and Slums; The Fortress of Mediævalism; The Dean of Imperialism; The Stanford Skeleton; The Academic Wink; Education F.O.B. Chicago; The Harpooner of Whales; The Process of Fordization; The Growth of Jabbergrab; The Large Mushrooms; The Little Toad-Stools; The Orang-Outang Hunters; The Semi-Simian Mob; The Rah-Rah Boys; The Foundations of Fraud; The Bolshevik Hunters; The Helen Ghouls; The Shepard's Crook; The Academic Rabbits.

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Books that Help

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"Jesus in the Experience of Men" (\$1.90), by Glover, came second; "What and Where Is God," by Swain (\$1.50), third, and "Christianity and Progress," (\$1.50) by Fosdick, fourth.

Among the next fifteen the following were included:

"The Victory of God." James Reid. (\$2.00).
"Ambassadors of God." Cadman. (\$2.50).
"The Creative Christ." Drown. (\$1.50).
"Lord, Teach Us to Pray." Whyte. (\$2.00).
"The Meaning of the Cross." Grubb. (\$1.75).
"The Power of Prayer." Various writers. (\$2.50).
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mobilize the forces against the klan. The governor of Louisiana will be present to speak. The Catholics claim that a number of Protestants will join in the attack on the night raiders.

Prominent Minister Points to Decline in Ministerial Supply

Rev. Sidney M. Berry came to international notice through his declination of a call to the pulpit of Dr. Jowett. He is an active worker in the Congregational organization of England and recently joined up with a national forward movement, which has as one of its objects the recruiting of the Congregational ministry. Mr. Berry insists that the age demands a minister who has the very best scientific training in theology and who also has the evangelical fervor. In this connection he says: "Yet the supply of such men from the colleges has alarmingly and progressively decreased during the last fifteen years at least. It is estimated that to maintain in the denomination a trained ministry at its present number at home and abroad requires a minimum of seventy students to enter the colleges each year. That means that there should always be in the colleges, at least four hundred students. In 1919 there were 375; in 1915, 347; in 1921, the number had fallen to 245. If the decline continues, what will be the position of Congregationalism in a few years' time?"

Quakers Bring Horses into Famine District

One of the practical measures taken by the Quakers in Russia has been to secure a number of horses from Turkistan to replace those which have died in the famine. These are sold for fifteen dollars each. In order to buy one, a man must have possessed a horse formerly, must be head of a family of five and must have the harness necessary to work the horse. Payments are to be made out of the first crop or in return for service on the relief works.

Doctrinal Controversy Spreads

The controversy in the New York presbytery occasioned by a motion to terminate Dr. Fosdick's relation to First Presbyterian church has spread to other cities. The discussion of the matter in the Cincinnati presbytery was animated. Dr. William McKibbin, president of Lane Theological Seminary, declared that Dr. Fosdick should withdraw from a Presbyterian pulpit while Dr. Jesse Halsey, pastor of Seventh Presbyterian church calls Dr. Fosdick one of the greatest Christian leaders of the time.

Religious Leaders of California Oppose Court Decision

The decision of a judge in California that a school could not purchase a copy of the Bible for a school library on the ground that the King James translation is a sectarian book, has aroused the religious people of that state very greatly. It is interesting to note that protests have gone in from Protestants, Catholics, Christian Scientists and Jews. As the case has been appealed, it is not likely that the decision rendered will stand. However sectarian rivalry came near putting the greatest book in the world

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under grave disabilities and only cooperation of religious workers can prevent this tragedy. Catholic and Protestant leaders are beginning to see that the war they have waged on each other in this country is unprofitable, resulting as it has in the new school law in Oregon and the court decision in California.

Successful Club Organizer Projects a New One

Dr. George Stanley Frazer has accomplished the impossible in floating a live men's organization in the fellowship of the Methodist Episcopal church, South. While a pastor in Georgia, he organized a local club which was multiplied throughout the length and breadth of the denomination, and the movement has now received the recognition of the General Conference. Dr. Frazer, through his active connection with the club feature in church life, has in the course of preparation plans for the formation in the south of a church club that will be open to men of all denominations. The chief aim of such an inter-church club would be to promote the spirit of Christian unity among business and professional men of all denominations, and to apply the principle of the golden rule to every day relationships, and thus "make Christianity real." Its practical appeal would be in the line of bringing the various Christian bodies together in every community to act as one in moral and religious movements, and to break down the walls of sectarian prejudice where the greater issues of Christian character are involved. Dr.

Frazer is well known throughout the south as an organizer, an author, and a preacher. Among his writings are: "Christianity and the Man of Today," which contains an interesting discussion of the church in its appeal to modern life, and what modern life demands of Christianity.

Most Theological Seminaries are Not Educational Institutions

Dr. Robert L. Kelly has dared to say it right out in meeting. Most theological seminaries are not educational institutions. At a recent meeting of the Federal Council he gave utterance to the following: "Speaking of them as a class, they are not now such. They are training schools in fact, if not in name. Many of them are poorly equipped in personal and material resources. Of 8,300 students in the theological seminaries in the United States and Canada last year, 4,500 at some time had attended college. Only 3,000 were college graduates; and of this number fully one-third were graduates of sub-standard colleges—colleges not having been approved by the agencies of educational standardization. In other words, only one-fourth of our ministers now in process of preparation in the seminaries are full-fledged college graduates. In this statement, no reckoning is made of the large number of students in the scores of training schools which do not call themselves seminaries. The churches must equip the seminaries so that they may make a greater contribution to the work of Christian education."

Would Establish Community Trust

AT the recent meeting of the Home Missions Council an expression of opinion was formulated "that there should be created a bureau, committee or association for the promotion of better wills and wiser public giving to represent and speak for and work in the interests of the bodies which compose the Home Missions Council and the Council of Women for Home Missions, which may grow to include the Foreign Missions Conference of North America, the Council of Church Boards of Education, the Y. M. C. A. and Y. W. C. A., and any Protestant denomination, or denominational board." It is proposed that the following plan shall be put into operation:

"When a person contemplates the creation of a trust for some charitable object and is uncertain as to the precise methods of carrying his purpose into effect or contemplates benefiting a class of persons, an organization or a group of organizations, the perpetuity or management of which may be open to question—in these and similar cases of doubt and uncertainty—he may wisely make his donations and bequests to a suitable trust company or bank, having trust powers, which is prepared to receive trusts under an agreement known as the Uniform Trust for Public Uses, and thus avail himself of suitable provisions therein made for future adjustments and adaptations safeguarding his original intentions and tending to reduce causes for litigation to a minimum.

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By furnishing information as to the advantages and disadvantages of absolute gifts and gifts in trust for charitable purpose;

By furnishing forms of and information concerning gifts during life as well as devises and bequests suitable for various charitable purposes;

By encouraging a sound policy in the selection, constitution and operation of committees and other agencies for distribution of funds to be shared by a group of charities (i. e., to supervise uniform trusts within certain fields);

By encouraging the making of better wills with a view to the prevention of unnecessary litigation (cooperating with state bar associations and similar bodies);

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